TONE VI
SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone VI—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea, there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Glory..., Now & ever...: Dogmatic theotokion—

Meet it is in truth to bless thee, the Theotokos. For the Creator of all, entering into thine all-pure womb, became flesh, without changing in nature or merely appearing to have taken on His dispensation of incarnation, but having united Himself hypostatically and rationally to flesh with a soul, which He received of thee. Hence, we piously distinguish between both revealed natures. Him do thou entreat, O all-pure and honored one, that He send down upon us peace and great mercy.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha—

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

And these other stichera, of the Theotokos, in Tone VI: Spec. Mel.: "Having placed all their hope"—

Stichos: I shall commemorate thy name in every generation and generation.

As our timeless God of old promised with an oath to thy forefather Adam, so did He act in latter times, O all-pure one, issuing forth from thy divine womb; for the Lord Who holdeth all the ends of the earth in His hand truly shone forth from thee. Him do thou render well-disposed toward me at the hour of judgment, O Virgin Mary, that I may obtain His kingdom through the uplifting of the virtues and the mortification of the passions.

Stichos: Hearken, O daughter, and see, and incline thine ear.

From afar off, with purity of mind, Isaiah foretold thee who wouldst give birth to the Maker of all creation, O honored and all-pure Virgin; for thou alone hast been shown to be forever most immaculate. Wherefore, I pray thee: Cleanse thou my defiled soul, and show me to have a share in the divine effulgence and a place at the right hand of thy divine Son when, as it is written, He will sit to judge the whole world.

Stichos: The rich among the people shall entreat thy countenance.

The destruction of death hath been made manifest through thy birthgiving, for thou, O Maiden, art the abode of Life incorruptible. Wherefore, I entreat thee: To gladness and life do thou raise me up who lie amid the hellish tomb of my passions, O Virgin; guide me to the blessed reward, and count me worthy of the divine joy which perisheth not, where delight is everlasting and light is never-waning.

OCTOECHOS — TONE VI

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

Come, all ye nations, and with a cry of rejoicing let us praise the all-holy Virgin and Theotokos, the crucible of human nature, the workshop of ineffable miracles; for new things have come to pass through her: the Unoriginate taketh on a beginning, the Word receiveth substance, God becometh man, that He might make man divine, not by altering nature, but through enhypostatic union. For He alone proceedeth from two different natures, being known in two perfect natures indivisibly, and in both substances as to will and energy. Christ our God hath Himself given surety of the truth of the dispensation of salvation, granting the world cleansing, peace and great mercy.

Then, "Now lettest Thou Thy servant depart...", Trisagion, through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

SATURDAY EVENING — GREAT VESPERS

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone VI—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us!

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Stichos: Let Thine ears be attentive to the voice of my supplication.

In Thy Cross do we boast, Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than Thee.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Continuously blessing the Lord, we hymn His resurrection; for, having endured the Cross, He destroyed death by death.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Glory to Thy power, O Lord; for Thou didst set at naught him who hath the might of death. By Thy Cross hast Thou renewed us, granting us life and incorruption.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thy burial, O Lord, breaking the bonds of hades, hath rent them asunder. By Thy rising from the dead Thou hast enlightened the world. O Lord, glory be to Thee!

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone III—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Beholding the infirmity of my body, the suffering of my soul, and the affliction of my heart, do thou vouchsafe me divine visitation, O most immaculate Virgin. Save me, I pray thee, by thy fervent supplications.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

O Mistress, I have surpassed all in mine offenses. But having cleansed away the multitude thereof, vouchsafe me to obtain mercy at the judgment of thy Son and God, which is to come, O pure Virgin.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Of the multitude of mine offenses do thou cleanse me who cry out, O pure one, and with the sword of prayer cut down the confused movement of my senses, that with faith and love I may hymn thy seedless birthgiving.

Glory...: from the Menaion.

Now & ever...: The dogmatic theotokion—

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man by nature for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the aposticha stichera, in Tone VI—

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

Stichos: The Lord is King, He is clothed with majesty.

Having broken down the gates of bronze and shattered the gates of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

Stichos: For He established the world which shall not be shaken.

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: "Alas, O Savior of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!" And as they were weeping, an angel cried out to them: "Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!"

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the primal curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

OCTOECHOS — TONE VI

Resurrectional Troparion in Tone VI—

Angelic powers were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without being tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

Theotokion:

O Thou Who hast called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

And the rest of the service followeth in order.

SATURDAY NIGHT — COMPLINE

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of supplication
to the All-holy Theotokos, in Tone VI

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In that thou art possessed of abundant divine grace, O Mother who knewest not wedlock, disdain not those who have recourse unto thee, ever saving them from misfortunes and tribulations.

Lo! the time of despair hath arrived for me. Arise, O all-pure Mistress, and extend unto me thy helping hand; for thou hast filled the world with divine gladness.

Glory...: As thou art our ally, O Theotokos, quickly grant thy mighty protection unto me who am beset by perils, and preserve me unharmed by them.

Now & ever...: Death rusheth headlong upon my soul, and the temptations of those who hate me have surrounded me like adders, to destroy me; but do thou save me, O Theotokos.

ODE III

Irmos: My mouth hath been enlarged over mine enemies, for my heart hath been made steadfast in the Lord.

In that thou gavest birth to Life, O Theotokos, enliven my soul, which hath been slain by transgressions.

From every temptation preserve those who have recourse unto thee, O Theotokos, our hope.

Glory...: Save me from those perils which rise up bitterly against me, O all-immaculate Mother of my Lord.

Now & ever...: O thou who by thy divine birthgiving dost grant salvation to the world, deliver me from misfortunes.

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid." Glory to Thy power, O Lord!

The strength of my soul hath grown weak through poverty, O Theotokos, and the cruel darkness which ariseth from transgressions hath fallen upon me; but as thou art the light-bearing cloud of God, look down and illumine me, I pray.

As thou art a calm haven, O most immaculate one, transform the storms of mine evil deeds and the tumult of my transgressions into the tranquility of salvation, for, roaring like lions, they seek to slay me. Deliver me from destruction by them, I pray.

Glory...: As thou art steadfast salvation and invincible protection day and night, on land and at sea, and in every place, O Theotokos, save me; for after God it is in thee that we Christians truly place our trust.

Now & ever...: From great and divers transgressions and dangers thou dost ever save me; wherefore, I entreat thee who gavest birth to the Lord, and I hasten to thee, the invincible aid of the sorrowful: By thy supplications lead me up from misfortunes!

ODE V

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Unafraid of the assaults of men, we glorify thee, the shelter of salvation, O most immaculate Mother of the Word.

Having thee as an insuperable rampart, O all-pure one, we are delivered from the uprisings of temptations and grief.

Glory...: Rescue me from the tongue of evil men, O pure one, for they have sharpened it like a razor, to wreak bitter destruction upon my soul.

Now & ever...: Earnestly do I fall down before thee, praying: As thou art the Mother of my Creator, free me from the misfortunes which encompass me.

ODE VI

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Tasting bitterness, I have become a stranger to divine sweetness, O all-pure one; wherefore, I cry unto thee: Grant me thy help.

The darkness of the passions hath made me the slave of corruption; wherefore, free me, O Mistress who gavest birth to the Light.

Glory...: With faith and concord do I confess thee, O all-pure one, and, delivered from sorrow by thee, I offer thee sacrifice.

Now & ever...: The mouths of the unjust have been opened against me, O Mistress; wherefore, as thou art my helper, free me quickly from them.

Then, Lord, have mercy! Thrice. Glory..., Now & ever... Kontakion, in Tone VI—

O unashamed intercession for Christians, sure mediation before the Creator: Disdain not the cries of entreaty of Christians, but, in that thou art good, come thou to the aid of us who cry out to thee with faith: Haste thou to supplication and speed thou to entreaty, O Theotokos, ever interceding for those who honor thee.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O all-holy Virgin, do thou thyself free my soul from the temptations which have now surrounded it like fat bulls.

Earnestly defending those in misfortune and grief, O Theotokos, ever grant them joy.

Glory...: As thou art an indestructible shelter for all, O Virgin, protect me who am wholly overcome by grief and despair for my deeds.

Now & ever...: By thine intercession are we delivered from misfortunes and sorrows, and we find great riches which are inexhaustible.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Consumed am I by the afflictions of men, O Theotokos, and I pray: Deliver me from their vain counsel.

I have been vanquished in grief by my temptations, O Mistress, and I pray: Preserve me unharmed by them.

Glory...: O pure one, save me from the lying man, from his tongue, mouth and tyranny, and from all want.

Now & ever...: Led astray is my character, and, as I have no response, I cry to the Theotokos: Deliver me from all evils.

OCTOECHOS — TONE VI

ODE IX

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Be thou merciful unto me amid the griefs of life, O Theotokos, and save me from misfortunes who now flee unto thee.

Truly thou, alone upon the earth and the sea, hast been shown to be an indestructible shelter for those who flee to thee with unwavering soul.

Glory...: By thine entreaties, O most hymned one, do thou grant freedom unto me who have mindlessly become a slave through all manner of evil falls.

Now & ever...: Having acquired thee as my hope and steadfast help, O pure one, I bring this hymn to an end with faith, magnifying thee as the Theotokos.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I offer a sixth hymn unto Thee, O Godhead", the composition of Metrophanes, in Tone VI—

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and beholding the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Refrain: O all-holy Trinity our God, glory to Thee!

We hymn the three divine Hypostases, the immutable form of the single nature, the good God Who loveth mankind, Who granteth us cleansing of our transgressions.

O Transcendent One, O Lord thrice-resplendent in Thy characters, Who art in a single Godhead: Grant us understanding, and vouchsafe us Thy divine radiance.

Glory...: Paul, who adorned the Church of the nations as it were a bride, hath taught us to worship Thee, the one God in three Hypostases, by Whom, through Whom and in Whom all things have come into being.

Now & ever...: Theotokion: The noetic Sun issued forth from thy womb, O Theotokos, and hath illumined us with the rays of the thrice-radiant Godhead; and hymning Him, we piously call thee blessed.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Having adorned the ranks of heaven, O thrice-radiant God, Thou didst appoint them to hymn Thee with thrice-holy voices. With them accept us also, who hymn Thy goodness.

Hymning the one, immutable, threefold, single Godhead, possessing the same form, we pray fervently unto Thee, that Thou now send down upon us forgiveness of our many sins.

Glory...: O Father, unoriginate Mind, O Word of God of like form with Him, and Thou, O Spirit, divine, good and upright: In that Thou art compassionate, preserve those who with faith hymn Thy might.

Now & ever...: Theotokion: Having become human in nature within thy womb, O pure one, my God destroyed the field of death. He alone hath freed our progenitors from their former condemnation.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VI: Spec. Mel.: "Fulfilling the dispensation concerning us..."—

Look down from heaven, O God our Master, and behold our lowliness; and in that Thou art compassionate, O all-good One Who lovest mankind, take pity on us: for from nowhere else can we hope to receive the forgiveness of the evils which we have committed. Wherefore, be Thou with us, and no one shall be against us.

Glory..., Now & ever...: Theotokion—

O pure Mistress Theotokos, look down and behold the pangs of our wounds; and take pity, O all-pure one, and heal the burning of our conscience, bedewing it with thy mercy, and crying out to thy servants: I am with you, and no one shall be against you!

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Elevating the thoughts of those who hymn Thee, O thrice-radiant Unity, quickly uplift also their soul and heart, and vouchsafe unto them Thy radiance and effulgence.

Change and transform me from all evil unto virtue, O only undepictable and immutable Trinity, and enlighten me with Thy rays.

Glory...: Taking thought before, Thou didst wisely form the ranks of the angels, the ministers of Thy goodness, O Unity in three Hypostases; and with them accept my praise.

Now & ever...: Theotokion: Assuming created human nature, God, Who by nature is uncreated and eternal, fashioned it anew in thy holy womb, O Ever-virgin Theotokos.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Pondering the essence of the Godhead, which is providential and salvific for all, which is thrice-radiant and one, O Master, we rise early unto Thee, asking forgiveness for our falls into sin.

O God, consubstantial Trinity — unoriginate Father, equally eternal Son, and Holy Spirit — make steadfast those who hymn Thee, and deliver them from all peril and affliction.

Glory...: Setting me aright with divine effulgences, and ever guiding me to please Thy Godhead in three Hypostases, O Sun of glory, make me to share in the divine kingdom.

Now & ever...: Theotokion: O immutable Word of God, Who beareth and preserveth all with Thine almighty arm, protect and preserve those who glorify Thee, through the supplications of the Mother of God, who gave Thee birth.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Grant wisdom and understanding unto those who hymn Thee, O thrice-radiant God-head, and vouchsafe that all may be illumined by the rays of Thine illumining beauty and goodness. *Twice*

Glory...: O thrice-radiant, omnipotent and unapproachable Light, Who art indivisible in Thine essence, illumine the hearts of those who with faith praise Thy might, and give them wings to fly aloft to love divine.

Now & ever...: Theotokion: In thee did the Almighty Lord of all manifestly make His abode, O Ever-virgin; and He hath taught men to worship the one, thrice-radiant form of the Godhead.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VI: Spec. Mel.: "Fulfilling the dispensation concerning us..."—

O Father, Son and Holy Spirit, look down upon us who worship Thee with faith, and who, though we are clay, with the fiery beings glorify Thy might, O Compassionate One; for we know no other God than Thee. And do Thou cry out unto those who hymn Thee: I am with you, and no one shall be against you!

Glory..., Now & ever...: Theotokion—

Look upon us, O most hymned Theotokos, let enlightenment shine upon the hearts of the benighted, and illumine thy flock, O all-pure one; for whatsoever thou desirest, thou canst do, in that thou art the Mother of thy Creator. And do thou cry out unto those who pray to thee: I am with you, and no one shall be against you!

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O thrice radiant Unity of Persons, instill within me the firm resolve to keep and preserve Thy divine commandments, and ever to hymn Thee with faith, singing: Blessed art Thou, O God of our fathers!

O ineffably single God, Who art hymned in the infinity of Thy nature, yet bearest the number of a trinity of Persons, preserve us all from divers temptations and evil circumstances.

Glory...: Manifestly and simply setting forth that which is distinct within the immutable Form, we glorify Thee, O Trinity, the consubstantial and co-eternal God, Who art One in essence and unconfused as to the characteristics of Thy Hypostases.

Now & ever...: In His love for mankind, the transcendent God manifestly assumed our substance from thy womb, O all-pure one, and hath taught all to cry: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Quickly grant me cleansing of transgressions and deliverance from multifarious passions, O Trinity one in nature, Unity in three Hypostases, that I may glorify Thee for all ages.

O thrice-radiant Unity, all-good Trinity, in that Thou art a merciful God and art known as One Who willeth mercy, have mercy upon those who glorify Thy majesty.

Glory...: With faith let us glorify the Word, the equally eternal Light begotten of eternal Light of the Father, together with the Spirit, the Light which proceedeth from Light; and let us exalt Him for all ages.

Now & ever...: Theotokion: O all-pure one, thou gavest birth to the almighty Word, Christ the Lord, the Physician of men, Who healeth the wounds of the first parents of all of us who exalt Him supremely forever.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Unable to gaze upon the beauty of Thy glory, O Master, the ranks of the cherubim, covering themselves with their wings, unceasingly utter hymnody to the Trinity, glorifying the trihypostatic might of Thy single Godhead.

O never-setting Sun, impart Thine effulgence unto the hearts of Thy servants, and enlighten their souls, and deliver them from their many transgressions, O Thou Who alone art most merciful and in three Hypostases; and vouchsafe unto us Thine incorrupt life.

Glory...: O Divinity Who art Light equal in honor, three-Sunned and luminous, illumine those who hymn Thee with faith, deliver them from dark malefaction, and vouchsafe unto them Thy most splendid habitations, in that Thou art all-good.

Now & ever...: Theotokion: Thy Son wisely formed man in the beginning, O Virgin, and through thee renewed him who had become corrupt, O most hymned one; and with the never-waning radiance of His divine light He hath filled all those who with faith glorify thee as the true Theotokos.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

SUNDAY MORNING NOCTURNS

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone VI, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 91). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone VI—

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

Glory..., Now & ever...: Theotokion—

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone VI—

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone VI—

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Songs of Ascent, in Tone VI, the verses being repeated—
Antiphon I

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory...: The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory...: From the Holy Spirit come deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Now & ever...: The foregoing is repeated.

Antiphon III

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Savior, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Glory...: The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone VI—
O Lord, stir up Thy might and come to save us.
Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone VI—
Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Cross & Resurrection
Irmos: The children of those who were saved...

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom

the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Stavrotheotokion: Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

Canon of the All-holy Theotokos, the acrostic whereof is: "O Mother of God, grant me bounteous grace"

Irmos: Traversing the deep on foot...

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Cross & Resurrection

Irmos: Creation, beholding Thee...

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

Theotokion: Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

Canon of the Theotokos

Irmos: There is none as holy as Thee...

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Bestower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

ODE IV

Canon of the Resurrection

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Cross & Resurrection

Irmos: Foreseeing Thy divine condescension...

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.

Canon of the Theotokos

Irmos: Christ is my power...

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

ODE V

Canon of the Resurrection

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Cross & Resurrection

Irmos: Isaiah, rising at dawn...

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

Canon of the Theotokos

Irmos: With Thy divine light illumine the souls...

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

ODE VI

Canon of the Resurrection

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Cross & Resurrection

Irmos: Jonah was swallowed...

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

Canon of the Theotokos

Irmos: Beholding the sea of life...

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, Whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

Kontakion in Tone VI—

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

Ikos: We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

ODE VII

Canon of the Resurrection

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Cross & Resurrection

Irmos: O ineffable wonder!...

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

Canon of the Theotokos

Irmos: The Angel caused the furnace...

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Cross & Resurrection

Irmos: Fall back in awe and fear, O heaven...

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

Canon of the Theotokos

Irmos: From the flame didst Thou pour forth dew...

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Cross & Resurrection

Irmos: Lament Me not, O Mother...

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: Where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

Stavrotheotokion: Thou bearest Him Who beareth all things, and holdest as a babe in thine arms Him Who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross Who hath raised us up from the pit of evil.

Canon of the Theotokos

Irmos: It is not possible for men to behold God...

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasuries, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone VI—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

Great and awesome is the mystery of Thy resurrection, O Lord; for thus Thou didst issue forth from the tomb, like a bridegroom from a wedding chamber, having destroyed death by death, that Thou mightest free Adam. Wherefore, the angels join chorus in the heavens, and on earth men glorify Thy loving-kindness toward us, O Thou Who lovest mankind.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O ye most iniquitous Jews, where are the seals, and the silver coins which ye gave to the soldiers? The Treasure hath not been stolen, but is risen, as One mighty. Ye are filled with shame, who rejected Christ, the Lord of glory, Who suffered, was buried, and rose from the dead. Let us worship Him!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

While the tomb was sealed, how were the remains stolen, O ye Jews who set the watch and affixed the seals? The King issued forth through doors which were closed. Either show Him as one dead, or worship Him as God, chanting with us: Glory, O Lord, to Thy Cross and resurrection!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord; and, bearing myrrh, they sought to embalm Thine all-pure body. But they found a luminous angel seated upon the stone, who declared to them, saying: "Wherefore weep ye for Him from Whose side life poured forth upon the world? Why seek ye the Immortal One as though He were one dead in the grave? Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!" O Savior Who hast enlightened us thereby, grant us cleansing and great mercy!

Glory...: The matins Gospel sticheron.

Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and the resurrectional troparion—

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

And the dismissal.

On the Beatitudes, these troparia, in Tone VI—

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, Who hath enlightened all things, is risen!

Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

Glory...: The Father, the Son, and the Holy Spirit let us glorify, saying: O Holy Trinity, save Thou our souls!

Now & ever...: O Virgin, who ineffably conceived in the latter days and gavest birth unto Thy Creator: Save those who magnify thee!

Prokimenon, in Tone VI—

O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia, in Tone VI—

Stichos: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

OCTOECHOS — TONE VI

SUNDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, the composition of Joseph, in Tone VI: Spec. Mel.: "The angelic hosts..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Through thought of contrition grant me tears of repentance, O Savior, that I may wash away the filth from my soul, which I have badly bemired, committing unrighteousness all the time, for for this I have her who gave thee birth, and the angelic choirs, entreating Thy love for mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Come, O my soul, and repent of the many sins thou hast committed in this life, and entreat the multitude of the heavenly armies with sighs and tears, that time be given thee for repentance, lest thou be sent into the most accursed fire of Gehenna like the barren fig-tree.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Not one of Thy commandments have I kept on earth. When Thou shalt sit upon Thy throne, how shall I present myself to give answer and incur condemnation for all that I have done in knowledge or in ignorance, O my Christ? Wherefore, I cry out to Thee: Through the supplications of Thy servants save me, the prodigal!

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy incorporeal angels of heaven, in the same tone: Spec. Mel.: "On the third day..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Standing before Thy throne, the angelic hosts pray for the human race, O Christ; wherefore, by their supplications grant peace unto all, and put down the audacity of the heathen.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O all ye ranks of the angels, who ever dance round about the throne of the King of all, preserve us who call upon you with faith, and deliver us from torments.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The Father Who is God over all, the only Word, and the Spirit, brought forth the hosts of heavenly intelligences, formless and immaterial, to hymn the glory of the triple Sun.

Glory..., Now & ever...: Theotokion—

O Theotokos, who at the sound of the archangel's voice conceived in thy womb the Word, Who with the Father and the Spirit is equally without beginning, thou hast been shown to be more exalted than the cherubim, seraphim and thrones.

Then, *O gladsome Light...;* the prokimenon of the day; and *Vouchsafe, O Lord...*

Aposticha stichera of repentance, in Tone VI—

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

Glory..., Now & ever...: Theotokion—

Like the Archangel, we, the faithful, hymn the bridal-chamber of heaven, the portal truly sealed: Rejoice, thou for whose sake hath sprung forth for us Christ, the Savior of all, the Bestower of life and God! With thy mighty arm cast down the tyrants, our godless foes, O all-pure Mistress, thou hope of Christians!

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father...* Troparia. Litany, and Dismissal.

SUNDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Drive the cloud of the passions from my mind, O pure one, and shine light upon me, O all-pure one who gavest birth to the Son, the Effulgence of the Father, that I may hymn thee.

Come, ye people, and like Gabriel let us cry aloud to the Virgin with reverence of soul: Truly adorned art thou, O pure one who gavest birth to Joy! Rejoice, all-pure one!

Glory...: The Son Who was dispassionately begotten of the Father before time began didst thou in latter days bear in thy womb, O all-pure one, giving birth to Him as both God and man.

Now & ever...: Without corruption thou gavest birth to the one God, and didst remain a virgin after giving birth, as thou wast before birthgiving, O all-pure one; wherefore, we, the faithful, cry out to thee: Rejoice!

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There are none as immaculate as thee, O all-pure Theotokos, who gavest birth to the Creator and Master of all things; wherefore, all of us, the faithful, cry out to thee in thanksgiving: Rejoice!

The cruel waves of the passions buffet me, O pure one, and I am truly cast into the abyss of evils by my many bitter falls. O pure one, extend to me a helping hand, and save me.

Glory...: Break through the darkness of my transgressions, O Virgin, and shine upon me the light of dispassion, O pure one who ineffably gavest birth to the intangible Sun.

Now & ever...: Having cleansed me of transgressions and defilement with the fire of the fear of God, O Maiden, clothe me in the radiant vesture of the virtues and set me among the choirs of the saints.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

With thy radiance dispel the gloom of my many transgressions, O all-immaculate Mistress who gavest birth to the Light, Who hast shone upon the faithful the Sun of righteousness.

In mine affliction I now set my hope on thee, O all-pure one. Let me not depart from thee untreated, but rather rejoicing, having received salvation.

Glory...: O all-pure one, grant thy rich compassions unto us who with faith and love have recourse to thy temple, and deliver us from all temptations and sorrows.

Now & ever...: The Word made His abode within thee, O all-pure Mistress, delivering the world from the mindlessness of the passions, and vouchsafing the kingdom of heaven unto those who hymn thee.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With the divine radiance of Him who shone forth from thy womb do thou illumine my soul which sleepeth in darkness, O Virgin, and drive away the darkness of sin, illumining me with thy light.

Heal thou my soul, which hath fallen among thieves, O good one, pouring forth the oil of mercy and the wine of thy tenderheartedness upon my wounds, granting me abundant understanding.

Glory...: Heal thou infirmities of flesh and soul for us who have recourse to thee, O most hymned one; for thou art the strength of those who flee beneath the shelter of thy supplication, O Theotokos.

Now & ever...: The Holy Spirit of God, dwelling within thy womb, O all-pure and pure one, overshadowing thee showed thee to be the habitation of the Trinity, for at the Father's good pleasure thou didst conceive the Son and give birth unto Him.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Dispel the gloom of mine accursed soul, and shine upon me the light which shone forth from thy womb and hath illumined all human nature, O all-pure one.

Deliver me from the assault of enemies visible and invisible, O pure one, and grant me the mighty shelter of thine aid; for to thee, O Virgin, have I now fled.

Glory...: He Who created all things became incarnate through thy holy womb in latter days and, setting aright human nature, which had grievously fallen through Adam, He hath restored the world.

Now & ever...: The majesty of the angels hymned thee, O all-immaculate one, and I beseech thee: Drive from me the unseemly fantasies of the demons, preserving my heart in peace.

Then, Lord, have mercy! Thrice. Glory..., Now & ever... Sedalion, in Tone VI—

The attacks of the adversary assail thine inheritance, O Mistress. Set at naught their machinations, and cast their prideful arrogance down to the ground; for thou art the ally of those who entreat thee with faith.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Shedding unapproachable light upon me who am in the darkness of ignorance, O all-pure one, guide me to the Light, that I may piously cry out to thy Son with faith: Blessed is the God of our fathers!

Drive the cloud of gloom from my soul, O Theotokos, illumining me with the light of the Creator of all; for thou art the receptacle of the preëternal Light Who shone forth dispassionately from the Father.

Glory...: Incline thyself to our pleas, O pure Theotokos, and in thy mercy be thou moved to entreat God, rendering Him merciful to us who ever set our hope on thee, O good one.

Now & ever...: Grant cleansing unto me who am defiled by the passions of wicked deeds, O pure one, and send me tear-drops to wash away the evil shame of my sin, the outpouring of filth.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Maiden who gavest birth to the Master of all in the flesh, rescue me from the violence of the passions, and unite me to the Creator of all by love, that I may hymn Him forever.

By thy visitation, O Maiden, raise me up who lie upon the bed of pain, and grant health of body and soul unto me who hymn Christ forever.

Glory...: With the dew of thy supplications quench thou the flame of my passions, O Mistress, and save me, as before thy Son saved the children who exalted Him supremely forever.

Now & ever...: I fear not the treachery of the foe, setting my hope and expectation upon thee, O good one; for thou dost ever help, saving those who praise thee from misfortunes.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

From all manner of evils deliver me who have recourse to thee with faith, O all-pure Virgin, and grant health and deliverance from the wicked unto me who flee to thy protection, O Maiden, that I may ever glorify thee with cries of thanksgiving.

Thou hast abolished the curse of grief, O pure one, and hast poured forth joy upon the world through thy birthgiving, having borne the Well-spring of blessing. Wherefore, praising thee, the most hymned one, all of us, the faithful, ever bless thee with thanksgiving.

Glory...: Thy womb became a receptacle of the Light Who shone forth from the Father before time began, O most hymned Theotokos; wherefore, we all glorify thee, the Theotokos, and magnify Him as thy Son and God.

Now & ever...: When the divine Spirit had come upon thee, thou gavest birth in time to the timeless Son who shone forth from the Father; wherefore, with tongue and heart all of us, the faithful, confess thee to be the Theotokos who knewest not man.

Then, It is truly meet..., and a prostration. Trisagion through Our Father. Troparion, and the rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VI—

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

Glory..., Now & ever...: Theotokion—

With heart and mouth let us hymn aloud the all-glorious Mother of God, who is holier than the holy angels, confessing her to be the Theotokos, in that she truly gave birth to God incarnate, and prayeth unceasingly in behalf of our souls.

After the second chanting of the Psalter, these sessional hymns, in Tone VI—

Have mercy on us, O Lord, have mercy on us, for at a loss for any answer, we sinners offer Thee this prayer as to our Master: Have mercy on us!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Have mercy on us, O Lord, for on Thee have we set our hope. Be not exceeding wroth with us, and be not mindful of our iniquities; but look down now, in that Thou art full of lovingkindness, and deliver us from our enemies. For Thou art our God, and we are Thy people. We are all the work of Thy hands, and we call upon Thy name.

Stichos: Wondrous is God in His saints, the God of Israel

Martyricon: Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

Glory..., Now & ever...: Theotokion—

Standing in the temple of Thy glory, we think we are standing in the heavens. O Theotokos, gate of heaven, open unto us the doors of thy mercy!

After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Hope..."—

I am in awe of the dread day of Thy coming, O Christ, I fear the implacable judgment, and tremble, for I have committed a multitude of offenses. But converting me before the end, save me, in that Thou art a merciful God, through the supplications of Thine angels, O only Compassionate One Who lovest mankind.

O soul who hast spent thy whole life in slothfulness, unmindful of the day of dread judgment: Come to thy senses, and take repentance to thyself; and turn and cry out to Christ: O Compassionate One, at the hour of condemnation be not mindful of our many offenses!

Glory..., Now & ever...: Theotokion—

O good Theotokos, hope, protection and haven of those who trust in thee, and intercessor for the world: With the incorporeal ones earnestly entreat the loving God to Whom thou gavest birth, that our souls may be delivered from every threat, O only blessed one.

ODE I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the acrostic whereof is "Accept Thou the weeping of mine eyes, O Christ", the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Treating me with the oil of mercy, who have fallen into the hands of thieves and been half slain by soul-corrupting wounds, O Christ, have pity on me, that I may glorify Thee.

I have sinned greatly, and become a den of thieves. O Christ Who wast born in a cave, grant me an outpouring of tears, and cleanse me, that I be a temple for Thy Holy Spirit.

Martyricon: Having like youths cast down the enemy, O athletes, ye have truly been adorned with divinely plaited wreaths, and, full of glory, stand with the angels before God in the highest.

Martyricon: O honored great-martyrs, who once drowned the noetic Pharaoh in the deep of your blood, ye have passed over to the promised land of heaven, glorifying Christ.

Theotokion: With the martyrs, the divine prophets and all the angels entreat the Creator of all, O pure one, that He save those who with faith glorify and magnify thee.

Another canon, of the holy incorporeal angels of heaven, the acrostic whereof is "This is the sixth hymning of the noetic beings", the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

I praise the beauteous majesty of the heavenly choirs, and cry out: I entreat Thee, O Christ, Who alone art compassionate, that I may be illumined by their radiant lightning. *Twice*

O Thou Who by Thy word and the most Holy Spirit adorned all things and the angelic choirs which Thou didst create, Thou hast created them to hymn Thee as the Cause of all, in that Thou art almighty.

Theotokion: Having received thy Creator ineffably incarnate of thy seedless womb, as He Himself desired, O pure one, thou hast truly been shown to be the Mistress of creation.

ODE III

Canon of Repentance

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

I promised Christ to repent, yet in nowise do I cast off evil deeds. What shall I do, who am beset by great blindness? O Son of God, have pity on me!

Having wasted my life in slothfulness, wretch that I am, I consider the long-suffering of God; and I am afraid that the severing of death will suddenly overtake me.

Martyricon: Desiring persecutions, pangs and tribulations as though they were food, the martyrs rejoiced, looking toward everlasting delight with their neotic eyes.

Martyricon: All-wisely making your minds steadfast upon the firm rock of piety, O holy martyrs, in your strength ye were undaunted by multifarious wounds.

Theotokion: Thou hast been revealed to us as a new tree of paradise, O pure one, having in thy midst the Tree of which Adam, having eaten thereof, escapeth the mortality brought about by the evil one.

Canon of the Angels

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

He Who by His will created every rational being out of nothingness is worshipped in three Persons with thrice-holy hymns, and is eternally glorified. *Twice*

O Master of all things, Who lovest mankind, now pouring forth and richly exuding good upon all things, Thou hast shown forth the choirs of the incorporeal angels through their partaking in the good.

Theotokion: Because of thee hath release been given us, O Theotokos; for the Master of the law, incarnate of thee, endured suffering for our sake, and hath delivered all men.

ODE IV

Canon of Repentance

Irmos: Thy virtue hath covered the heavens, O Christ, and all things have been filled with Thy praise, O Lord.

Condemn us not, who have sinned greatly against Thee; but in Thy wonted mercy have pity on us, O Master.

O Savior Who art the way of life, vouchsafe that I may never follow the deadly ways of sin.

Martyricon: With your burning wounds ye quenched the fire, O martyrs who suffered, and through the dew of the divine Spirit ye remained unconsumed.

Martyricon: Having richly inherited it by the shedding of your blood, ye manifestly delight in the torrent of divine sustenance, O martyrs.

Theotokion: Having wasted my life in slothfulness, O all-pure one, I flee to thine aid. Have pity, and save me!

Canon of the Angels

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Possessed of a nature immune to corruption, Thy most divine and honorable intelligences stand round about Thy throne, having inherited Thee as a well-spring of immortality, O Thou Who lovest mankind. *Twice*

Sanctified by the Holy Spirit, the assemblies of the angels remain immune to evil, deified for the primal and good ascent.

Theotokion: The curse of our first mother hath been annulled because of thee, O most immaculate one; for for us thou gavest birth to the ever-flowing Well-spring of blessing, O all-pure one.

ODE V

Canon of Repentance

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

O Christ Who didst spring forth from the root of Jesse, cause the uprisings of my passions to wither away, and plant the fear of Thee within me.

Let us acquire sighs like the publican's, and set aside all evil deeds, that we may escape everlasting sighing.

Martyricon: Wounded by divine desire for Thee, O Lord, Thy martyrs rejoiced when they were wounded by tortures.

Martyricon: Suffering in body, O martyrs, ye cried out from the ends of the earth, and Christ hearkened to your voice.

Theotokion: Let us hymn the Theotokos, the gate of heaven, through which all sinners pass by the entry of repentance.

Canon of the Angels

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Beholding Thee, our God and Creator, sitting upon the throne of the cherubim, O Thou Who seest all things, by signs the prophet learned Thy majesty and dominion. *Twice*

Daniel beheld Thee, Who united Thyself to human form, surrounded by myriads of myriads and thousands of thousands of angels, O Master, and he learned the mystery of the dominion of Thy glory.

Theotokion: Thy Son was shown to be comely in beauty more than the children of mortals, O most immaculate Mistress; for the Word is God over all, even though He received human nature of thee.

ODE VI

Canon of Repentance

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

O Christ Who gavest eyes to the blind, open Thou the eyes of my soul, that I may behold Thy light and be delivered from the darkness of the passions.

Make my soul full of the life-creating waters of repentance, O Compassionate One, granting me rivers of tears.

Martyricon: Like lilies of the valley the martyrs emit healings and fill with fragrance the hearts of all the pious.

Martyricon: Released from a corruptible body by tortures, O saints, ye bound yourselves to the Master with love and heart.

Theotokion: O holy Mother of God, by thy supplications purify my heart, which hath been defiled by unclean deeds.

Canon of the Angels

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Beholding with purity of mind Thine angels radiantly descending upon the ladder, O Master, from afar Jacob learned most clearly of Thy coming in the flesh. *Twice*

Israel Thy favored one, O Master, rejoiced, perceiving the splendid and divine array of the angels, who join chorus in goodly ranks and stand round about Thine ineffable glory.

Theotokion: The Maiden and Mistress hath been shown to be a mountain truly higher than the heavenly mountains, the angelic hosts; for she contained the radiance of Thy divinity.

ODE VII

Canon of Repentance

Irmos: O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

I have been blinded in mind by grave evil, and have not looked upon the light of repentance. O Christ my Savior, save me!

Trusting in thy lovingkindness, I fall down before Thee, O Compassionate One, and ask for remission of mine evils. Disdain me not, O Master!

Martyricon: O my Christ, Who dost invest with heavenly glory those who suffer for Thee in the world: By their supplications save me.

Martyricon: As divine keepers of the righteous law, ye spat upon unjust edicts, suffering lawfully with faith.

Theotokion: Thou gavest birth to the Master Who assumed the guise of a servant, O Maiden. Him do thou entreat, O pure one, that He free me from slavery to the passions.

Canon of the Angels

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing nigh to the ineffable glory of Christ, all the holy angels are made luminous by the beauty of the Almighty, and with love they ever sing unto Him: Blessed art Thou, O God, forever! *Twice*

Noetically revolving round about Thee, O Master, the angels eternally receive Thine effulgence past understanding, ever chanting and saying: Blessed art Thou, O God, forever!

Theotokion: The incorporeal archangel said: "O blessed one, the Lord is with thee!" For, desiring to restore corrupted nature, He made His abode within thy womb, O blessed one who gavest birth to God in the flesh.

ODE VIII

Canon of Repentance

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

In my conduct I have emulated the rich man's lack of mercy. Overlooking mine impoverished mind, O Christ, send me not into the unquenchable fire, who stand before the gates of repentance corrupted by evil.

From this life send me not, who am unprepared, into the wintry sabbath, the idle lack of good deeds, O Compassionate One Who easeth the winter of sin; but grant me divine conversion.

Martyricon: Trampling down deceptive falsehood by faith, the martyrs endured the threefold waves of tortures in every way, blessing, hymning and exalting Christ forever.

Martyricon: Extinguishing the burning flame of torments with the dew of patience, ye utterly consumed the tinder of ungodliness, afire with the zeal of divine love, O holy and right victorious martyrs.

Theotokion: As higher in honor than the angels, and having been magnificently sanctified, O Virgin Theotokos, thou gavest birth to the all-holy God; wherefore, sanctify my soul.

Canon of the Angels

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

As of old Thou didst protect Elisha, Thy favored one, with armies of incorporeal beings, O Christ, so now encompass the Church which exalteth Thee supremely, forever. *Twice*

O divine chief commanders, as ye stand before the dread throne, pray that those who with love glorify and exalt Christ for all ages may be delivered from transgressions.

Theotokion: O divinely joyous one, with the divine Gabriel we cry "Rejoice!" to thee, the Mother and Virgin; for for us thou gavest birth in the flesh to the Word of God, Whom we exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Having maintained his chastity, Joseph was appointed distributor of grain; but I, who commit fornication, am beset by a famine of virtuous deeds.

Repenting like Peter, O Christ, I offer up tears; I sigh like the publican, and like the prodigal son I cry out from the depths of my heart: I have sinned! Forgive me!

Martyricon: With Christ as your ally, ye cast down the evil of the enemy, O all-wise ones, and received crowns of victory from on high.

Martyricon: Through the Holy Spirit the holy memorial of all the martyrs sanctifieth those who hallow it in Orthodox manner.

Theotokion: O thou who gavest birth to the Light of dispassion, enlighten me who have been benighted by sins, that I may hymn thee, O pure Ever-virgin.

Canon of the Angels

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

In that for Thy prophet David Thou didst cause Thine angel, who was cutting down Thy people, to desist, so, in that Thou art compassionate, O Christ, grant peace to all the Churches, easing the temptations which now afflict them, in that Thou art greatly merciful. *Twice*

Seeing the afflictions of Thy people, O Christ Master, as the Physician of souls and bodies heal them, through the entreaties of Thy ministers, who now stand round about Thee, the King of all, and with constant cries glorify Thee as God.

Theotokion: Honoring now thine all-glorious birthgiving, O Virgin Mother, the principalities, archangels, dominions and seraphim, the powers, authorities, thrones and cherubim ever reverently glorify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

OCTOECHOS — TONE VI

Aposticha stichera of repentance, in Tone VI—

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

Glory..., Now & ever...: Theotokion—

O Theotokos, thou didst receive the angel's words, wast shown to be the throne of the cherubim, and bore in thine arms the Hope of our souls.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Overlook what I have done in knowledge and in ignorance, O Jesus Who lovest mankind, and vouchsafe unto me the portion of the saved.

O Christ Who enlightened the angelic choirs, by their entreaties enlighten the eyes of my heart.

Martyricon: O passion-bearers who underwent every trial of wounds, ever heal the stripes and sores of the believers.

Glory...: Let us worship the Holy Trinity, Who is hymned by the armies of the angels, and let us cry out: Save Thou our souls!

Now & ever...: O Theotokos, deliver me from everlasting fire and the torments which await me, that I may call thee blessed.

MONDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, the composition of Joseph, in Tone VI: Spec. Mel.: "For the wretchedness of life..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Who doth not weep for me, who in intemperance have broken the commandment of the Most High? I have come to dwell in hades instead of paradise through the sight of the sweet food which brought about death, and because of it I have become a stranger to life and the glory of God. Yet accept me the penitent, O Lord, for the sake of Thy great mercy, in that Thou art merciful and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Behold my sorrow and pain, and the countless multitude of my transgressions, the affliction of my soul and the delusion of my mind. Attend unto the cry of one who is accursed and condemned, O Lord, and grant me a contrite spirit and a humble heart; and give me a wellspring of tears and forgiveness for my many transgressions, in Thy great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O God, Who desirest that all men be saved: Look down and hearken unto my supplication, and reject not my tears as shed in vain. For who hath come to Thee weeping and hath not been saved straightway? Who hath not cried out fervently unto Thee and not been hearkened to straightway? O Master, be Thou quick to save all who entreat Thee, for Thou art invincible in mercy.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great John the Forerunner, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Disdain me not who have strayed from the path of life, O Forerunner of the Savior. I lift up mine eyes unto Thee, and cry: Set the feet of my soul upon the rock of repentance; show me how to walk the straight way which leadeth to the gates of salvation; and reject not the groaning of my sorrowful heart, O thou who art the greatest of all who have been born.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Baptist and Forerunner of the Savior: Be thou a helper unto me who have sunk in the mire of impure thoughts; extend to me the hand which touched the head of the Incorrupt One; strengthen me that I may valiantly do the works of repentance, which thou didst preach; and vouchsafe that I, thy servant, may enter into the kingdom, which thou wast the first to proclaim, O blessed one.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O Baptist of Christ, who by thy birth didst loose thy mother's barrenness and thy father's tongue, rid thou my childless heart of fruitlessness, and quickly remove all the irrationality of my soul, for thou wast the voice of the Word, announcing repentance, which do thou vouchsafe that I may ever achieve, who in my slothfulness have withdrawn from God.

Glory..., Now & ever...: Theotokion—

O all-holy Virgin, show forth upon me, the wretched one, the depths of thy love for mankind, the abyss of thy lovingkindness, and the countless compassions of thy goodness. Mow down the stubble of sin, granting me chastity, and preserve undefiled my body and soul, O thou who gavest birth to the Savior.

Then, *O gladsome Light...;* the prokimenon of the day; and *Vouchsafe, O Lord...*

Aposticha stichera of repentance, in Tone VI—

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands

of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

Glory..., Now & ever...: Theotokion—

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT
AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Bent low by a multitude of temptations and grievous acts, I bow before thee the neck of my soul and body, O pure one, and cry out to thee with fervor: Do thou set me aright!

O most immaculate Maiden, mighty help of the faithful and hope of Christians: Free me from the carnal lusts and passions which war against me!

Glory...: O all-pure one, thou luminous guide of those in darkness, having given birth to the noetic Light, illumine my soul and sanctify my mind, dissolving the gloom of passions and transgressions.

Now & ever...: With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul, which hath been cast into darkness by the onslaughts of unseemly thoughts.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

In thee have I placed my trust, O pure and all-pure one. Let not my hope in thee be disappointed. In that thou art the merciful Mother of God Who loveth mankind, deliver me from the snares of the enemy.

O all-pure Mary Mother of God, portal of salvation through which the Creator of all alone did pass, open now unto me the divine gates of repentance.

Glory...: O pure one, be thou a refuge and haven for me who am ever bestormed by the threefold waves of the passions on the sea of life, O only Ever-virgin.

Now & ever...: O Mary Mother of God, illumine my soul, which hath been grievously benighted by many sins, wounded by the darts of the evil one, and fallen ill.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

As thou art my strength, refuge, insuperable rampart and advocate before God, O all-pure one, free me from everlasting flame and Gehenna.

O most pure Mary, dispel thou the tumult of the passions of my mind and the storm of temptations, in that thou gavest birth to the Source of dispassion, O Ever-virgin Mother.

Glory...: O pure and most immaculate one, as thou wast the receptacle of purity which accommodated the habitation of God, do away with the defilement and impurity of my soul.

Now & ever...: O Maiden, I beseech thee, who alone art pure, who alone art undefiled: By thy supplications cleanse thou my soul, which hath been defiled and bemired by lustful passions.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Defiled in mind and bemired by many falls, O Mother of God, I entreat thee, who alone art undefiled: Have pity and save me by thy mediation.

With thy divine effulgence, O good one, illumine my soul, which hath been benighted by pleasures, and guide it to the path of salvation, O thou who alone gavest birth to Christ the Savior.

Glory...: Loose thou the bonds of my sins by thy mediation and aid, O Virgin, and fill my wretched soul with divine tranquility, and deliver it from darkness.

Now & ever...: Having now acquired thee alone as my divine refuge, O good one, I cry to thee, falling down with faith: Thou art my help! Be thou also my shelter of salvation, O Mistress of the world, and save me.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Guilty of sin, wretch that I am, I have been grievously wounded. To thee who art merciful, O Mother of God, do I flee, praying: Set at naught my falls into transgressions.

O portal of grace who hast opened unto the faithful the gates of heaven, open unto me the radiant door of repentance, and deliver me from the gates of death.

Glory...: O Mother of God who gavest birth to the Source of dispassion, render me steadfast, who am brought low by the passions and the assaults of the adversary; for unto thee have I fled, who art the comforter of my wretched soul.

Now & ever...: Look down upon me, the lowly one, O Mistress, and beyond expectation save me; for thou art my hope and protection, the life and light of my heart, and my confirmation, O Theotokos.

Then, Lord, have mercy! Thrice. Glory..., Now & ever...: Sedalion, in Tone VI—

O all-holy Virgin Mother, thou art truly the strength of the helpless; wherefore, we, the lowly, are exalted by thee, and in thee are we borne aloft. Thou art the protection of all and their mediatress before God.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

We ever have thee as our cleansing before God, O all-immaculate one; wherefore, ask thou that all who confess thee truly to be the Theotokos be delivered from dread torments beyond.

Raise me up, who am stuck fast in slothfulness, to the doing of godly works, O all-pure one, strengthening me against the enemy who ever wage cruel war against me, and against those who would lead me astray with adverse thoughts.

Glory...: Leave me not to perish, O Virgin, neither allow me to fall prey to the evil serpent who ever thirsteth for my destruction; but grant me thy rich mercy.

Now & ever...: Fail not in thine entreaty of our God Who loveth mankind, O most immaculate and pure one, that we may receive complete forgiveness, and may obtain the good things of heaven prepared for the just and joy which cannot be taken away.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Show forth my barren heart as laden with the fruit of good works, O most pure one, entreating God by thy birthgiving.

Make supplication unto God, O Virgin full of the grace of God, that He save our souls and deliver us from accepting the passions and from the evil temptation of the demons.

Glory...: I flee to thy protection, O most immaculate one, and set thee forth as the intercessor for my life. Deliver me, O Maiden, from dread condemnation, from trial and everlasting fire.

Now & ever...: Make steadfast my soul, which hath been shaken by the evil of the foe, O pure Virgin, and rescue me from fiery torment and the painful lot of the goats.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The turbulence of the passions doth trouble and engulf me in pleasures, O all-immaculate Virgin who gavest birth to Christ the Helmsman. Extend to me thy helping hand, and save me, O thou who alone art the salvation of those who with faith call thee blessed.

O bridal-chamber and throne of Him Who reigneth, mountain of God, chosen city, garden of paradise, most radiant cloud of the Sun: illumine my soul, driving away the cloud of my many sins, O thou who art full of the grace of God.

Glory...: O pure and divine chosen Virgin, portal of the Light: open thou the gates of my soul, locking the door of sin, that the hand of the deceiver not seize me, dragging me cruelly into the dread torment of perdition.

Now & ever...: Arise, O my soul, and be thou watchful in prayer and in care for that which is most good, driving away the sleep of despondency, ever having the pure and most compassionate Mother of God as thy vigilant ally.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VI—

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

Glory..., Now & ever...: Theotokion—

Open unto us the doors of repentance, O blessed Virgin Theotokos. Let not those who trust in thee perish, but may we be delivered by thee from misfortunes, for thou art the salvation of the human race.

After the second chanting of the Psalter, these sessional hymns, in Tone VI—

O my soul, how long shalt thou labor for sin in despondency; how long shalt thou, sick, fail to go to the Physician? Arise then from the evils thou hast committed, and cry unto the Lord, saying: O Savior, Hope of the hopeless and Life of the despairing, raise me up, and save me?

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Grant unto me the vigilance of the wise virgins, O Lord, and enlighten the lamp of my soul with the oil of Thy compassions, that I may chant unto Thee the angelic hymn: Alleluia!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at nought the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

Glory..., Now & ever...: Theotokion—

O good Virgin Theotokos, thou hope of the world, we entreat thine intercession, which alone is mighty: Take pity on us, a people bereft of an intercessor; beseech the merciful God, that our souls be delivered from every threat, O thou who alone art blessed!

After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Hope..."—

As thou didst point out the ways of life unto the people, O John, crying out: "Set your hearts aright for the Lord!", by thy supplications save my greatly sinful soul, bring my hardened mind to compunction, and deliver me from the torment to come, O Forerunner of the Savior.

The tempest of the passions and the cruel threefold waves of transgressions have drowned me in the depths of despair, O Word; but stretch forth to me Thy mighty right hand, and save me, as Thou didst Peter, from the depths of my cruel iniquities, through the supplications of Thy Forerunner.

Glory..., Now & ever...: Theotokion—

The Son and Word of God, Who was begotten of the Father before the ages without mother, thou didst bear in times past, incarnate of thy pure blood without the aid of man, O Theotokos. Him do thou entreat, that we be granted remission of sins before the end.

ODE I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone VI—

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

O Jesus my Deliverer, as Thou didst deliver from many transgressions the harlot who once made goodly repentance, I beseech Thee: Deliver me also from my countless evils, in that Thou art merciful.

Sailing this cruel sea of life in vain thoughts, O Jesus, I have fallen into many floods. Delivering me from them, save me.

Martyricon: Let us joyously honor the valiant athletes, the destroyers of the alien one, those who suffered patiently and have received from God crowns of victory.

Martyricon: Holding forth, O wise ones, with the boldness of the Word of God ye vanquished the orators; and having endured every kind of wound, ye have been greatly glorified.

Theotokion: Thou hast been shown to be the gate of Life, O pure one who by thy birthgiving hast shut the gates of death. Thou hast been shown to be the chosen ground whereby our human substance hath been lifted up from earth to heaven.

Another canon, of the holy & great John the Forerunner, the composition of Theophanes, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

The divine angel announced thy birth beforehand to thy father, O angel of God. With him be thou mindful of us, that on the day of judgment we may find mercy, O holy Forerunner.

As the beauteous scion of the desert, O Forerunner of Christ, uproot the slothfulness which continually springeth up within me, and cause me to produce the fruits of repentance.

A childless womb all-gloriously giveth birth to thee as fruit, showing hearts which before were unfruitful to be right fertile. But I cry out to thee with faith: O Baptist, uproot my fruitless thoughts!

Theotokion: Unceasingly doth the wicked enemy lay traps for me with cunning. O most immaculate one, rescue me from his pursuit, and instruct me how to do the divine will of the Master, O Theotokos.

ODE III

Canon of Repentance

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

When I must needs stand before Thee and be judged, O only easily reconciled Lord, look upon me with the eye of Thy mercy.

Accept me who sigh like the publican from the depths of my soul, and grant me repentance, O Savior, which delivereth me from every sin.

Martyricon: By the flow of your all-holy blood, O saints, the abominable blood which once was offered to the demons in pagan temples did cease.

Martyricon: Strengthened by the all-holy Spirit, O holy ones, ye demolished the pernicious temples, making all steadfast in the Faith.

Theotokion: O all-holy one, thou didst conceive Him Who upholdeth the whole world; wherefore, I beseech thee: Deliver me from every torment which holdeth me.

Canon of the Forerunner

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Grant that I, who have strayed from the path, may now return; and extend thy hand to me who ever navigate the deep of evils, O blessed Forerunner.

I live my life in slothfulness, and the time when I shall be cut down draweth nigh. By thy supplications grant that I may arise, O ever-glorious Forerunner, lest I be cast into the inextinguishable fire as barren.

The dread day is at hand, and I am laden with grievous burdens. Lift them from me, O Baptist of the Lord, by thy pure entreaties.

Theotokion: Thou hast been shown to be the throne of God, on which Christ sat in the flesh and raised up from the primal fall those who hymn thee with joyful voices.

ODE IV

Canon of Repentance

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

Grant me streams of tears which dry up the well-springs of my passions, wash away the mire of every sin, and quench the everlasting and inextinguishable flame of the fire of Gehenna, O Compassionate and greatly Merciful One.

The sores of my soul continually itch with love of pleasures, and I remain unhealed, not desiring to come to my senses. What shall become of me? What shall I do? O compassionate Christ, heal and save me!

Martyricon: O ever-blessed martyrs, who with divine navigation sailed the rolling deep, the waters of perdition, ye reached the safe and stormless haven of the kingdom of heaven.

Martyricon: As luminaries of piety and lamps of truth, with the light of your struggles ye destroyed the greatly painful darkness of ungodliness, and with rays of miracles ye dispel the gloom of suffering.

Theotokion: Of old, the prophet foresaw thee as a seven-branched lampstand bearing the Fire of the knowledge of God, O Maiden, enlightening those who languish in the darkness of ignorance. Wherefore, I cry out to thee, O most immaculate one: Enlighten me, I pray!

Canon of the Forerunner

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord. Glory to Thy power, O Lord!

With the effective medicine of thy prayers, O Forerunner, heal my heart, which hath been wounded by highway robbers, I pray thee.

Cast down the sin which yet liveth within my soul, O Forerunner, and grant that I may now arise, who fall headlong into pleasures.

Thou hast been shown to be a harbor for us who are tempest-tossed on the deep of the storm of life, and bring us all into tranquillity, O thou who art most rich.

Theotokion: She who gave Thee birth entreateth Thee with the Forerunner, saying: "Condemn me not, O Lord, according to my deeds, but show Thyself to be most merciful, O most Compassionate One!"

ODE V

Canon of Repentance

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

O Christ, I am Thy slothful servant, who have hidden Thy talant and am confounded by the evil deeds of my passions; wherefore, send me not into the fire.

Though I became Thy child through grace, O compassionate Christ, yet have I enslaved myself to the enemy and have departed from Thee, living prodigally; wherefore, turn and save me.

Martyricon: The martyrs stood before the tribunal, arrayed in the armor of faith; wherefore, the cruel apostate was unable to wound them with arrows of falsehood.

Martyricon: Wounded, the bodies of the martyrs slew all the wiles of the enemy; and in joy they passed over to the life which waxeth not old, having received crowns of victory.

Theotokion: O pure guide of all, thou impassable gate, open unto me the gates of true repentance, I pray, and show me the path of penitence.

Canon of the Forerunner

Irmos: I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast the temple of the divine Trinity, O Forerunner; and, assembled in this thy holy temple, with fervent entreaty we beseech thee: Deliver us from temptations and tribulations, O most lauded one.

I, who have estranged my mind from every virtue, now entreat thee, O blessed one who walked a strange path in this life: Join me to the Lord of all, making me better by thine excellent gifts.

O prophet who immersed the Abyss of lovingkindness in the streams of the Jordan, by thy supplications dry up the torrents of my passions now, giving me springs of tears.

Theotokion: All-adorned with divine rays, O Virgin, thou gavest birth unto Him Who is comely in beauty. Wherefore, ever entreat Him, that He save from corruption those who glorify thee with faith and love.

ODE VI

Canon of Repentance

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Let me not be seen as a joy to the demons on the dread day, O Christ Jesus, lest I then hear the voice sentencing me to the fire of Gehenna.

The enemy of the righteous hath drowned me in the depths of transgressions, but I flee to the abyss of Thy compassions, O Jesus, crying: Guide me now to the harbor of life!

Martyricon: Having cultivated the furrows of your souls with the plough of many pangs, O all-wise ones, with the divine seed of faith ye manifestly produced the most fruitful grain of martyrdom.

Martyricon: With your wounds ye wounded him who wounded us, O pious warriors; wherefore, having passed over to life, ye now heal the sufferings of men.

Theotokion: Thou wast shown to be the temple of God, O most immaculate one; and making His abode within thee in sanctity, He deified the human essence and made the faithful into temples for Himself.

Canon of the Forerunner

Irmos: The uttermost abyss of sins hath engulfed me, whose billows none can withstand; and like Jonah I cry to Thee, O Master: Lead me up from corruption!

Thou didst spring forth as an offshoot of a root, O prophet, and didst show hearts barren of all goodly knowledge to be right fruitful for the praise of God.

Crush the evil one speedily beneath our feet, and by thine intercessions direct our noetic footsteps toward the path of peace, O Forerunner.

Surround thy flock with righteousness, O prophet, delivering us from every attack of the demons and from everlasting torment.

Theotokion: Hymnody of thanksgiving do we now offer unto thee, O Virgin; for saved from the ancient curse by thee, O pure one, we produce every blessing like fruit.

ODE VII

Canon of Repentance

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

I who have sinned beyond measure look upon Thine immeasurable mercy. I know Thy lovingkindness; I know Thy long-suffering and forbearance. Grant me fruits of repentance, O compassionate Christ, and save me.

Heal the incurable sufferings of my heart, O Compassionate One, grant the severance of my debts, and ease my heavy burden, that in compunction I may ever glorify Thee, the God of our fathers.

Martyricon: Bound, beheaded, consumed by material fire, cast to the lions as food, stretched on the wheel, the divine and sacred athletes did not deny Thee, our living God.

Martyricon: Ye were parted from your bodies, yet were shown to be unseparated from God, O martyrs, because of your divine union with Him Who united Himself to us incorruptibly. Him do ye ever beseech, that we be delivered from all want.

Theotokion: Without seed thou didst put forth Him Whom the Father began incorruptibly, and thou didst remain a virgin even after giving birth, as thou wast before birthgiving. Wherefore, thou art unceasingly blessed and glorified, O all-pure one, as the Mother of God.

Canon of the Forerunner

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

As the voice of the Word, O Baptist, accept now our cries, and deliver thy people from sufferings and misfortunes, from many evil circumstances and everlasting torment.

With thy hand thou didst point to the Lamb of God Who taketh away the sins of the world, O prophet. Him do thou ever beseech, that He take away my grievous offenses and difficult times, and vouchsafe me life.

O my soul, haste thou and, abandoning the darkness of irrational deeds, cry out: Have pity on me, O Jesus, through the entreaties of the Baptist, and rescue me from the mire of my deeds!

Theotokion: Unto Him, before Whom the ranks of heaven stand with trembling, and Who in His goodness united Himself unto men, didst thou give birth, O pure one. Him do thou earnestly entreat, that He have pity on thy servants.

ODE VIII

Canon of Repentance

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

Having sinned more than David, I gaze upon the great mercy of Thy compassions, O Christ, and with him cry out: O only Merciful One, speedily have mercy upon me!

I pray that mine end may be good, and that I may bring an end to my wicked deeds. Yet my intention is not sincere, for my heart is hardened. Have pity on me, O Word of God.

Martyricon: O passion-bearers, of your own will ye offered yourselves as chosen and unblemished sacrifices unto the only-begotten Word Who sacrificed Himself for our sake, and ye abolished all the sacrifices of the demons.

Martyricon: The severing of your tendons, the uprooting of your teeth, the cutting off of your hands, the fracture of your members, and every other torture did ye valiantly endure, O martyrs, hymning Christ, the only Judge of the contest.

Theotokion: For us thou gavest birth to the Ancient of days as a little babe, Who showeth us new paths on earth and reneweth our nature which hath waxed old, O unwedded and blessed one.

Canon of the Forerunner

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou didst behold the Holy Spirit descending in the form of a dove upon the Word as He was baptized, O blessed one, and wast vouchsafed to hear the voice of the Father, saying: "This is my Son, Who is equally enthroned with Me, to Whom all creation doth sing: Hymn the Lord, O ye works, and exalt Him supremely for all ages!"

Having consumed the flammable passions of my mind with the fire of thy prayers, O prophet, light again the lamp of my heart, which had gone out, that, seeing clearly, I may chant unto the Creator of the light of the commandments: Hymn the Lord, ye works, and exalt Him supremely for all ages!

I am the wretched servant who hid the talant which I received from Thee to invest. What shall I do when Thou comest to render judgment, trying the deeds of each man? But have pity on me through the entreaties of Thy Forerunner, and send me not into the fire who

cry: Hymn the Lord, O ye works, and exalt Him supremely forever!

Theotokion: Maintain my mind in humility, O Maiden full of the grace of God, who by thy birthgiving hast crushed the uprising of the demons. Raise me up from the dung-hill of the passions, and with thy grace fill me, who hunger and chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

O Jesus Who lovest mankind, Thou alone knowest our infirmity, for Thou didst clothe Thyself therein in Thy lovingkindness, desiring to cleanse it. Wherefore, cleanse my wicked defilements and the sores of mine evils, and save me.

Like the harlot I offer Thee tears, O Thou Who lovest mankind; like the publican I cry out, groaning, unto Thee: Cleanse and save me! And like the Canaanite woman I exclaim: Have mercy on me, as Thou didst the penitent Peter, and vouchsafe me forgiveness!

Martyricon: Wrestling in the flesh with the incorporeal prince of this world, by your struggles of suffering ye cast him down, and have worthily received crowns of victory. Wherefore, pray ye earnestly for all who praise you with faith, O holy ones.

Martyricon: With the holy blood of Thy saints Thou didst sanctify the earth, O Lord, and didst unite their spirits to the spirits of the holy hosts, O most Holy One; and by them Thou dost ever sanctify those who hallow Thee with true faith.

Theotokion: We offer unto thee the cry of the archangel, O most pure and blessed one: Rejoice, thou who contained the uncontainable God! Rejoice, annulment of the curse and induction of blessing! Rejoice, thou who alone openest the gate of paradise!

Canon of the Forerunner

Irmos: Come, ye faithful, and with minds uplifted let us delight in the hospitality of the Master and the feast of immortality in a high place, learning from the Word, Whom we magnify, and Who hath ascended.

Cure thou my mind, which hath been grievously infected by the love of life's pleasures, still the tempest which vexeth me greatly, and show me the straight ways of repentance, O Forerunner of the Lord.

Thou wast seen standing between the Old and the New Covenants, O prophet, causing the former to cease and revealing the latter as light. Quickly guide us to walk therein with a godly conscience, that we may be delivered from everlasting darkness.

The dread judgment will be a day full of wrath, a day of darkness for those whose works are dark, O Baptist and Forerunner of Christ. Then by thy supplications from all condemnation deliver us who honor thee.

Theotokion: Thou wast shown to be holier than the cherubim, O Virgin, for thou gavest birth to the all-holy God. Sanctify us all, who day and night hallow thee with holy voices and faith.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VI—

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and have mercy on me.

OCTOECHOS — TONE VI

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare our souls!

Glory..., Now & ever...: Theotokion—

Great gifts wast thou vouchsafed, O pure Virgin Mother of God, for thou gavest birth in the flesh to One of the Holy Trinity—Christ, the Bestower of life—unto the salvation of our souls.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

O Christ Who accepted the lamentation of Peter, accept also my repentance; and grant me forgiveness of mine offenses.

O Baptist and Forerunner of the Lord, who preached repentance to men, pray that I may repent with all my soul.

Martyricon: Having endured threefold waves of sufferings, O passion-bearers, ye now heal the infirmities of men; wherefore, ye are called blessed.

Glory...: O Thou Who by the prophets art glorified in the simple and unconfused Trinity, save me by the entreaties of the Forerunner!

Now & ever...: O mighty intercession for those who find themselves amid tribulations, intercede for me, who partake of the pleasures of life, and save me, I pray thee.

TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VI: Spec. Mel.: "On the third day..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

When Thou wast crucified, O long-suffering Lord, Thou didst shake the whole earth, making steadfast the hearts of the faithful; wherefore, we hymn Thee and with love worship Thine unapproachable power.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Spat upon and smitten on the cheek, O Savior, Thou didst smite the evil of the venomous foe, taking away the fall which Adam endured, who was abducted because of his transgression.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The sun was darkened, the whole earth quaked, and the stones split asunder, when they beheld Thee suspended unjustly upon the Tree, setting aside Thine own will, O Savior.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

"Mindful of Thy seedless conception and all-pure birthgiving, I marvel greatly. How hast Thou been thus well-pleased to die like a malefactor, O Savior?", the all-pure one cried out.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"I am crucified, nailed to the Tree like a man, and am placed in a tomb as one dead, O pure Virgin Mother. But as God I will rise again in glory on the third day!"

Glory..., Now & ever...: Stavrotheotokion—

The Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, was wounded in her womb, O Savior, as Symeon foretold.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone VI—

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

Glory..., Now & ever...: Stavrotheotokion—

Beholding our Life hanging upon the Tree, the most immaculate one cried out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

OCTOECHOS — TONE VI

TUESDAY NIGHT
AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In every way I lament my vile life and the multitude of mine abominable sins. How shall I confess to thee, O pure one? I am at a loss and filled with fear. Yet help me, O Mistress.

How shall I begin to speak of my wicked and grievous falls, plagued as I am by the passions? Woe is me! What shall I do? Yet before the end take pity on me, O Mistress.

Glory...: I ever contemplate the hour of death and the dread tribunal, O all-pure one, yet am I grievously led astray by my most wicked habits. But do thou help me.

Now & ever...: The corrupter of the good, seeing me now stripped naked of godly virtues, fallen far away from God and become a stranger to Him, striveth to devour me. But do thou prevent him, O Mistress.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

I have vilely besmirched my soul with mine evil and abominable deeds, plagued as I am by the passions, O Mistress Theotokos. Where then shall I go, who am wholly stuck fast in despondency?

Though created in the image of God, I have bemired my prodigal self by mine overweening will, O pure one, and through my likeness, in works, in word and thought, I have committed unseemly deeds.

Glory...: There is no other man who hath committed such unseemly acts, nor any other born into the world as benighted in mind as I, O good one; for I have defiled my divine baptism.

Now & ever...: I have reached the end of mine evils, O all-holy Virgin. Quickly help me, for heaven and earth cry out bitterly because of my vile and wicked deeds.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The ranks of angels and the armies of the hosts of heaven are in awe of the might of thy Son, O pure one. But I am in despair, stuck fast in my lack of fear.

All the earth hath been amazed and astonished, beholding me committing evil, wicked and vile acts, and it marvelleth at the great lovingkindness of thy Son.

Glory...: I have wickedly defiled the temple of my body, and the temple of the Lord which men enter with trembling; for although I am a prodigal, I enter it without shame. Woe is me!

Now & ever...: O Mistress, show me not, O show me not to have wandered away from the tabernacle of thy Son, though I am in every way unworthy, but wash me clean of the defilement of my transgressions.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With thy divine effulgence, O good one, cure my soul of the passions which the corrupter hath sown therein, and deliver me from his bitter captivity, for he laugheth, beholding me helpless.

Adam broke the only commandment of thy Son, O Virgin, and was driven into exile. How shall I lament the infinitude of my transgressions, who am a criminal and have fallen away from Him?

Glory...: Shown of old to be a murderer and fratricide, Cain was cursed by God. What shall I do, who am most arrogant? I have now brought death upon my soul, and am not ashamed.

Now & ever...: I have wholly emulated the cruel Esau in gluttony and eating to satiety, and have defiled my soul by drunkenness and my life with intemperance. Who will not weep for me, who am plagued by the passions? Woe is me!

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

My life is prodigal, my soul defiled, my way of living wholly accursed. I have grievously besmirched my whole body with evils. Wherefore, haste thou to help me, O Virgin.

Mine end lieth before me, and I cannot bear it, O good one. My conscience denounceth me, for all my wicked deeds and my prodigal life confront me, and I fear the judgement of thy Son, O pure one.

Glory...: Burning of my flesh, the dreadful river of fire which cannot be quenched, and the insatiable worm await me; but dispel them by thy supplications, O all-pure one.

Now & ever...: I am held fast now by trembling, O good one, and I fear the pursuit of the evil one; for before the end the corrupter desireth to slay me, holding me wholly captive, stripped naked of the virtues.

Then, Lord, have mercy! Thrice. Glory..., Now & ever...:
Sedalion, in Tone VI—

The hope, bulwark and refuge of thy people art thou, O Virgin, from whom the Savior of all was born without pain, and thou hast saved those who set their hope on thee; for thou didst weep for thy Son at the foot of the Cross. Him do thou now beseech, that He deliver from corruption all who hymn thee.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Seven times seven hath the evil one fanned a flame for me with the passions, and he ever striveth to slay my heart with thoughts of fornication; wherefore, with the streams of my tears extinguish it, O Mother of God, and save me.

Despise me not who am besmirched with the mire of my transgressions, O good Mistress, for, seeing me in despair, the most evil enemy mocketh me; but do thou thyself raise me up with thy mighty hand.

Glory...: Awesome is the tribunal, O mine insensate soul who art rife with the passions, and endless and terrible are the torments; yet fall down now before the Mother of thy Judge and God, and be not downcast.

Now & ever...: A slave of the passions, I have been bemired in a multitude of boundless evils and have defiled my soul, body and mind; wherefore, O all-pure one, with the light of thy radiance quickly lead me to the sweetness of dispassion.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Virgin Mother, who gavest birth to God Who is One of the Trinity and didst bear Him in thine arms, quench thou the fiery furnace of the passions, and bathe my soul in streams of tears.

I fear the arrival of death, O all-pure one, and am now wholly afraid of the judgment thereof, for I have committed evils and am in nowise ashamed. In thy supplications take pity on me before the end, O Virgin.

Glory...: O Mistress, grant me unceasing groans and give me showers of tears to wash away my many transgressions and cleanse mine incurable sores, that I may receive life everlasting.

Now & ever...: I confess to thee the multitude of mine evils, O Mistress, for no one else in the world hath so angered thy God, Son and Lord; wherefore, quickly move Him to mercy toward me, O Virgin.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Knowing the might of thy great supplication, O all-pure one, lo! I approach thee with great fear and love; for thy maternal pleas to thy Son are truly able to accomplish much, for by lovingkindness is He inclined to mercy.

Take the choirs of the archangels and the multitude of the heavenly armies of my Creator, the assemblies of apostles and prophets, the martyrs, the venerable and the hieromartyrs, O pure one, and make supplication for us to God.

Glory...: Let me obtain thine aid now and at that hour when my spirit shall depart, O pure one, and, rescuing me quickly, deliver me from the tyranny of the demons, and leave me not in their clutches, O good and all-immaculate one.

Now & ever...: I await the compassionate Judge, thy Son Who loveth mankind, O pure one. Disdain me not, but render Him well-inclined toward me, that at His all-pure tribunal He may set me at His right hand, O most immaculate one, for I have set my hope on thee.

Then, It is truly meet..., and a prostration. Trisagion through Our Father.... Troparion, and the rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

Glory..., Now & ever...: Stavrotheotokion—

Thou art the hope, help and haven of thy people, O Virgin, for from thee was truly born the salvation of the world. As thou didst weep at the Cross of thy Son and God, thou savest those who place their trust in thee. Him do thou now beseech, that He deliver from corruption all who hymn thee.

After the second chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy foot stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom, and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

Glory..., Now & ever...: Stavrotheotokion—

Standing before the Cross, the Mother who knew not wedlock cried out unto Him to Whom she had given birth without seed: "A sword hath pierced my heart, O my Son, for I cannot bear to see hanging upon the Tree Thee before Whom all things tremble, as Thou art Creator and God. O long-suffering Lord, glory to Thee!"

After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Having set aside..."—

When creation beheld Thee nailed of Thine own will to the Cross for our sake, O Christ, it quaked with fear; the sun wholly darkened its light; the stones split asunder; and the divine veil of the temple was rent in twain as a rebuke to the cruel and iniquitous Jews.

In Eden the tree brought corruption upon the first of our race, but the tree of the Cross blossomed forth life at the place of the skull; for the malice of the enemy was trampled underfoot. And Adam received mercy when Christ was nailed to the Cross, crying out: "I have found paradise, O blessed Tree!"

Glory..., Now & ever...: Stavrotheotokion—

O Christ, the Ever-virgin Maiden who gave Thee birth, beholding Thee uplifted upon the Cross for our sake, was wounded in heart and soul by the sword of grief, and wept, lamenting maternally. By her supplications, have mercy on us.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "Nailed to the Tree, Thou savest me, O Savior", the composition of Joseph, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Extending Thy hands upon the Cross, O Master, Thou didst embrace rejected men and lead them to Thy Father, in that Thou art His beloved and consubstantial Son.

Thou wast raised up upon the Cross like a lamb, O Word, seeking Thy lost sheep; and having found it, Thou didst number it among those who had not strayed. O Jesus, glory to Thy might!

Martyricon: O right glorious passion-bearing martyrs, desiring the life of heaven ye died on earth, enduring many tortures and divers perils, O right blessed ones.

Martyricon: Standing up for Christ, Who is more just than all, at the unjust tribunals, O athletes, in God ye endured every unjust trial, which justified you.

Theotokion: "O Master, enduring suffering upon the Cross, Thou dost mediate dispassion for all descended from Adam; and beholding Thee, the earth quaked," thou didst cry out, O Mistress, lamenting maternally.

Another canon, of the Theotokos, in Tone VI— Irmos: Same as the foregoing.

The Lord, Who stretched out the sky and founded the earth, having issued forth in the flesh from thee, O most holy Virgin, showed us an earthly heaven.

O pure one, who didst conceive God Who became a man for our sake, entreat Him, that on the day of judgment He have pity on us who have sinned greatly against Him.

The Sun Who shone forth with most brilliant rays from thy holy womb, O Mistress, illumineth the whole earth; wherefore, enlightened, we honor thee, the Mother of God.

With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul and the gloom of unseemly thoughts.

ODE III

Canon of the Cross

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The Cross was planted in the earth, deception fell, and creation quaked; and hearts shaken by the assaults of the enemy were made steadfast by faith.

Possessed by the devil, unrighteous men condemned to death Thee, the only Righteous One, Who dost justify mortals and rescue them from the unrighteous hand of the deceiver.

Martyricon: The deceiver, bringing all his malice to bear, contended against the saints; but he was vanquished, seeing the warriors of divine radiance refuse to submit.

Martyricon: The comeliness of the bodies of the passion-bearers of Christ was altered by wicked wounds, yet the splendor of their effulgence shone forth all the more through the activity of the Holy Spirit.

Theotokion: "O my Son, I understood that I was to give Thee birth Who art comely in beauty more than all men. How now art Thou crucified,

O Christ, bereft of all beauty?", the Virgin said, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

Holding in thine hands Christ Who upholdeth all things, O pure Theotokos, from the hands of the wicked devil and all harm deliver us who hymn thee.

By thy supplications deliver us from demonic turmoil, from unjust men, from all temptations and corrupting infirmities, O most immaculate Virgin Mistress.

Behold, all generations call thee blessed, O Maiden who under time supernaturally gavest birth in the flesh to the timeless Word, yet remained virgin.

O Virgin who gavest birth to God Who loveth mankind, at the hour of His dread coming deliver from all condemnation me, thine unprofitable servant.

ODE IV

Canon of the Cross

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Beholding Thee, the never-setting Sun, crucified upon the Tree, the sun grew dark with fear, and all creation, hymning Thee, was released from dark deception.

The violators of the law bound thy hands, O Savior, and all who were bound with unbreakable bonds were released; the enemy was bound, and falsehood was put to shame.

Martyricon: With the outpouring of your blood, O martyrs, ye drowned the tyrannical Pharaoh who wickedly boasted beyond measure, and ye have passed over, rejoicing, to the good land.

Martyricon: Soaring over the snares of the enemy on the wings of the Spirit, O athletes, rejoicing, ye hastened to where are the primal goodness, life and never-waning light.

Theotokion: When thou didst behold Him crucified and pierced in His all-pure side with the spear for our sake, O Mistress, thou wast wounded with the sword of the sufferings of Him Who was incarnate of thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

Let us all hymn the holy Virgin, the temple of God, radiantly blessing her, deified because of her, and delivered from evils.

We bless the Virgin as the door leading to divine entry, the divine paradise, the noetic place of sanctification, and the beauty of Jacob.

Christ hath shown thee to be a right calm harbor for those who in purity of mind invoke thee, the true Theotokos, with faith and love, O most immaculate Mistress.

O all-pure Mary, thou wast the most pure and spacious receptacle of the indwelling of God, and hast washed the defilement and mire from my soul.

Ode V

Canon of the Cross

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O Christ Who dost clothe the sky in clouds, of Thine own will Thou wast nailed, naked, to the Cross, covering the nakedness of mine evil and enlightening my form, adorning it with the robe of incorruption, O Master.

As the true sweetness of our souls, Christ, the true Vine, was crucified on the Cross, exuding the wine which doth abolish all the drunkenness of the deception of the adversary.

Martyricon: Replete with sacred wounds, adorned with crowns, and standing before God Who suffered in the flesh, O athletes of Christ, ye ask remission for our transgressions.

Martyricon: Looking toward the glory, life and true joy of heaven, O passion-bearers, ye endured every threefold wave of torment, strengthened by the suffering of the Master.

Theotokion: "O Christ, I who in my womb contained Thee, Whom nought can contain, gave birth unto Thee without pain; but now I experience pain, seeing Thee crucified, O Christ!", the all-pure Virgin said, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

The Lord, Who by His word created all things and Who alone feedeth them in His wise providence: As He desireth, in His compassion He took form of thee, O all-pure one, and became ineffably flesh.

Behold, O Virgin, the God, Master and Lord of all was conceived in thy womb, as the prophets said; and thou gavest birth to Him ineffably, remaining an incorrupt virgin after giving birth, O pure one.

O Mary, Mistress of all, in that thou art merciful deliver me from dreadful captivity, I pray, and rend asunder the record of my sin with the spear of Him Who became incarnate of thee.

By thy mediation and intercession loose the bonds of my sin, O Virgin, for thou art the hope of the desperate, who hasten to thy divine protection.

ODE VI

Canon of the Cross

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thou wast crowned with thorns, O Long-suffering One, cutting down the thorns of the passions; and when Thy side was pierced by the spear, Thou didst slay the most wily serpent, who made us mortal.

Thou wast lifted up upon the Cross, laying low the power of the enemy; and Thou didst accept buffeting, freeing me from bitter slavery. I worship Thy long-suffering, O Compassionate One!

Martyricon: Protected by the Cross, the athletes toppled the evil walls of deception and, adorned with crowns of victory, pass over to make their abode in the heavenly city. Wherefore, they are called blessed.

Martyricon: All-gloriously scaling the heights of torments, O saints, ye brought low the wicked uprisings of the enemy on earth, and received crowns from on high.

Theotokion: "O Effulgence of the Father, how hast Thou been lifted up upon the Cross, illumining all things and laying low the author of darkness?", the all-pure Mistress exclaimed, weeping maternally.

Canon of the Theotokos

Irmos: Same as the foregoing.

Christ, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou beseech, O pure one, that those who hymn thee with faith may be delivered from fire and every torment.

O most immaculate one, I hymn thee, the majesty of the holy angels, and I pray: Drive far from me the repulsiveness of the phantasms of the demons, preserving my heart in tranquillity.

He Who is the Only-begotten of the Father, and is the one Person in two natures, Who alone united Himself to fleshly form in thy womb, issued forth from thee without seed, and preserved unharmed thy precious virginity, O most immaculate one.

Wash away the multitude of my sins with the magnitude of thy mercy, O good one, and save me, thy servant, who flee unto thee and with faith entreat thy mercy.

ODE VII

Canon of the Cross

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

When Thou wast buffeted, Thou didst smite the venomous malice of the serpent; and when Thou wast suspended upon the Tree, O only Mighty One, Thou didst enlighten all to cry: Blessed art Thou, O God of our fathers!

Having tasted of the Tree, Adam, the first man, found death; but when Christ, the new Adam, died on the Tree, He granted us immortal life, slaying the greatly crafty servant.

Martyricon: Enduring suffering, O martyrs, ye were borne up to the Lord by your torment, and ye stood on the firm rock of faith, casting down all the wicked malice of the enemy at the behest of God.

Martyricon: Illumined by your sufferings, O athletes, ye shine forth more brightly than the sun; and ye destroyed all the powers of darkness, chanting to Christ: Blessed is the God of our fathers!

Theotokion: "When Thou wast suspended upon the Cross, Thou didst alter all creation, O Thou who art immutable in Thy divinity," the

Virgin said to her Son. And seeing these things, she wept, marveling at Thy great long-suffering.

Canon of the Theotokos

Irmos: Same as the foregoing.

The Uncircumscribable One, Who sitteth in the bosom of the Father, now sitteth, circumscribed, in thy bosom, O all-pure one, clad in thy form, that as the new Adam He might save Adam.

Cease not to entreat our God Who loveth mankind, O most immaculate one, that we may receive the ultimate forgiveness of evils, and may obtain the good things prepared in the heavens for those who love Him.

We bless thee, O all-immaculate one, who gavest birth to the blessed Lord, Who with divine blessings crowneth human nature, and maketh new what before had grown old.

Enriched at the havens of thy salvation, O pure one, we are saved from the storm; and holding our faith in thee to be the strength of our soul. we cry: Blessed art thou who gavest birth to God in the flesh!

ODE VIII

Canon of the Cross

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Uplifted upon the Tree in humility of heart, O God Most High, Thou didst humble the most prideful serpent, and didst raise up Adam, who had been brought low by the passions, O Compassionate One.

Given gall to eat when Thou wast uplifted upon the Tree, Thou didst transform the ancient bitterness, O compassionate Master, sweetness of all, Who art hypostatic Life.

Martyricon: Ye did not bend your knee before graven images, O most praised ones, but were sacrificed like unblemished lambs; and ye brought low the might of the evil one, hymning Christ forever.

Martyricon: Ye were shown to be temples of the living Spirit, O martyrs, and ye cast down the temples of the idols and were caught up to the heavenly temple, hymning Christ forever.

Theotokion: Jacob beheld thee beforehand, O Virgin, as the ladder leading up to the heights of heaven us who have plunged headlong into the abyss of evils; wherefore, we bless thee, the pure one, forever.

Canon of the Theotokos

Irmos: Same as the foregoing.

We confess thee to be the true Theotokos, and with the angel with faith we cry out to thee "Rejoice!"; for for those on earth thou alone gavest birth to Joy, O joyous, pure and blessed one.

The divinely sounding harp of thine ancestor prefigured thee, who bore God in the flesh, as the all-holy ark, O most immaculate one. Him do we exalt supremely forever.

O divinely joyous Maiden who knewest not wedlock, haven and hope of Christians amid the storm, deliver thy servants from perils, sufferings and afflictions, and from everlasting fire.

When Thou shalt come in glory to judge all men, O Master, number me, a sinner, with the lambs on Thy right side, through the entreaties of Thy Mother, that I may glorify Thee for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

O Lord of times and seasons, at noon Thou wast uplifted, crucified, upon the Tree in the midst of the earth, O only Long-suffering One, setting aright him who in the midst of paradise suffered the fall through the corrupting fruit.

The Cross was lifted up, and the tyrant was dealt a mortal wound to his soul; those bound were released from corruption, and understanding was planted in all men; the enemy stood by, paralyzed, and all men were filled with joy.

Martyricon: The earth was conjoined with the heavens, for Christ was sacrificed on the Cross, O martyrs of the Lord; and He drew unto Him the multitude of you who endured a multitude of extreme torments, and caused you to shine forth with the multitude of His divine ministers.

Martyricon: Shining with immaterial light, ye became gods by adoption, O martyrs of the Lord, making your abode in the mansions of the firstborn, full of eternal glory; wherefore, we, the faithful, honor you as is meet.

Theotokion: "An awesome birthgiving did I endure, O long-suffering Master, when in strange manner I gave birth to Thee. For when creation beheld Thee crucified of Thine own will upon the Tree, it was filled with fear," of old the immaculate one wept, crying out maternally. Her do we magnify.

Canon of the Theotokos

Irmos: Same as the foregoing.

When He became incarnate, the Son and Word of God Who is without beginning became the Son of the Virgin; and at the good pleasure of the Father and by the activity of the divine Spirit, He hath wholly restored my corrupted form.

Arise, O my soul, and be vigilant in prayer and in all good things; cast off the idleness of sleep with fervor, ever having as a watchful protector the pure Mother of God, whom we glorify.

O most immaculate Theotokos, thou art the hope, protection and joy of the faithful; wherefore, I beseech thy compassions: Enlighten my soul, which the gloom of many sins and evil thoughts have darkened.

O holy and divinely joyous Virgin: Open unto me the gates of light, lest the night of sin cover me; and guide my life to the right calm harbor of the divine precepts of Him Who became man through thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VI—

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at nought and trampled underfoot by the power of Christ Who was nailed to the Tree.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "Having set aside..."—

When of old the undefiled ewe-lamb, the unblemished Mistress, beheld her Lamb upon the tree of the Cross, she exclaimed maternally, and marveling cried out: "O my Child most sweet, what is this new and all-glorious thing that I see? How hath the ungrateful assembly given Thee over to the tribunal of Pilate and condemned to death the Life of all? I hymn Thine ineffable condescension, O Word!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

OCTOECHOS — TONE VI

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Thou wast willingly lifted up upon the Tree, O only greatly Merciful One, and didst call forth those who had stumbled into the abyss of evils.

The earth quaked and the sun hid its light, beholding Thee, the Sun of righteousness, upon the Tree, suffering of Thine own will.

Martyricon: Sharing in the sufferings of the Savior, O passion-bearers, together ye partake of divine effulgence, deified in partaking thereof.

Glory...: Lift me up from the depths of sin, O my Christ, Who, though One of the Trinity, didst endure crucifixion of Thine own will.

Now & ever...: Standing before the Cross, O Virgin Mother, and beholding thy Son suffering of His own will, thou didst magnify Him.

WEDNESDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VI: Spec. Mel.: "On the third day..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Ye became ministers of the great mysteries of God, O theologians and disciples who beheld God, and have received the grace of healings; and ye cure the diseases of all men.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Ye are the great refuge and protection of our souls and the expulsion of evil spirits, O apostles of the Lord who beheld God; wherefore, we ever honor you.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

From every evil circumstance, from harm wrought by the demons, from transgressions and wretched captivity, deliver those who honor you with faith, O divine and blessed apostles.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great Nicholas the wonderworker, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O blessed Nicholas, have pity on me who fall prostrate, I beseech thee, and enlighten the eyes of my soul, that I may gaze with purity upon the compassionate Bestower of light.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

As thou hast boldness before God, O holy one, deliver me from the enemy who seek to oppress me. O blessed hierarch Nicholas, save me from harm and deliver me from men of blood.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

We, the faithful, have now acquired thee as a calm haven, an unassailable rampart, a pillar of strength, a door to repentance, and the guide and bulwark of our souls, O holy hierarch.

Glory..., Now & ever...: Theotokion—

Envying thy flock, O all-pure one, the wicked adversary ever striveth to make it his food; but do thou, O Theotokos, deliver us from his harm.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the holy apostles, in Tone VI—

Once, the apostles trolled the depths of the sea with nets, O Lord, and likewise the heights of the kingdom for the sake of their doctrines. In the first, they skillfully tested the unfathomable depths; and in the other they attained through faith Thine infinite bosom, and they proclaimed Thy timeless Son to the world. By their supplications and those of all the saints, have mercy on us.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Once, when Thy disciples were tempest-tossed in a boat, O Christ, they cried out: "O Master, save us! We are perishing!" And we now cry aloud: O our Savior Who lovest mankind, deliver us from our tribulations, we pray!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

Glory..., Now & ever...: Theotokion—

I lift up the eye of my heart unto thee, O Mistress. Disdain not my meager sighing at the hour when thy Son shall come to judge the world, but be thou my protection and helper.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS,
the acrostic whereof is: "O all-holy one, accept the lamentation of John", the composition of Hieromonk John

ODE I

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

How can I, who am wholly sunk in the passions, wretch that I am, and am clothed in impurities, approach thee, O pure one? Yet, taking pity, save mine accursed soul, O all-pure Theotokos.

Arising out of the depths of shame, O my lowly soul, cry aloud with fervor to her who alone is pure: Have mercy on me, O all-immaculate and pure Maiden, and deliver me from the passions!

Glory...: I have been engulfed by a storm of perils and sins; but extend now thy helping hand unto me, O pure one, and deliver me from the indignity of the passions, that I may ever glorify thee.

Now & ever...: Deliver me from the cruel tempest of sin, whereby I have been wholly defiled, O Theotokos. As I flee unto thee, lighten now the burden of my transgressions.

ODE III

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

O all-immaculate one, make me young who have aged through the shameful passions of sin, easing the bonds of my transgressions.

Cleanse me of the mire and filth of sin, O Theotokos, and make a divine temple of me who flee to thee who art pure.

Glory...: Awake thou from the sleep of despondency, O my wretched soul, and lift up thine eyes to the divine Bride and Maiden who alone saveth thee.

Now & ever...: In desperation and contrition, I hasten and fly to thy fervent supplication, O Mistress: Save me, thy servant, O pure one!

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

I shall rightly be judged by thy Son for my words and deeds, O all-immaculate Theotokos. May I find thee at that hour to be a refuge and most mighty ally, saving me from all torments.

My life is vile, my character is rendered impure through sins, and I am wholly sunk in the passions. O pure one, cleanse me of the defilement of my transgressions, and make me as white as snow by thy mediation before our tender-hearted God.

Glory...: I am bound all over by the bonds of mine offenses, and am unable to move toward the paths of repentance. Stretch forth thy hand, O all-immaculate one, and direct me to the path which leadeth me to the way of salvation.

Now & ever...: By thy supplications free me from cruel torments, from the outermost darkness and Gehenna, O Virgin; for thou hast the will and power so to do, O thou who gavest birth to the Lord Who alone is all-good.

ODE V

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

On the day of judgment reveal thyself, O Mistress, and stand as advocate for me, freeing me from torments and fire, that, saved, I may hymn thine invincible grace.

Seeing that I have wandered away from thy protection, O Mistress, the enemy hath cast my soul into the depths of transgressions, and beholding me he laugheth; but do thou help me.

Glory...: Cause thou mine accursed and passion-plagued soul to arise, I beseech thee, O pure and all-immaculate one, and remove from it the weight of its many sins.

Now & ever...: I offer thee entreaty from my defiled and impure lips, O all-immaculate one: Take pity on me by thy supplication, I beseech thee.

ODE VI

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Accept me who am prodigal and all-accursed, O Master Christ, and free me from torments through the supplications of her who gave Thee birth, and deliver me from standing on Thy left side.

The dark fear of hell embraceth me, O pure one, and the lot of the goats doth terrify me. Deliver me therefrom, O all-pure Theotokos, I pray thee.

Glory...: Mortifying the passions of my flesh, O pure Mistress Theotokos, impart life to mine all-wretched soul, and guide me to the straight path.

Now & ever...: Though I am a fool, yet do I offer thee the supplication of a servant, and I flee to thy compassionate lovingkindness. Turn me not away ashamed, O pure one.

Then, Lord, have mercy! Thrice.

Glory..., Now & ever...: Sedalion, in Tone VI—

I offer thee groaning from my heart and the depths of my being, O all-immaculate one, asking thy right conciliatory aid. Have mercy upon my most passionate soul, and move the most merciful God to pity, that He deliver me from damnation and the lake of fire, O thou who alone art blessed.

ODE VII

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

Knowing thee, as the merciful and right loving Virgin Mother, to be wholly pure, I flee to thee, wretch that I am. Turn me not away from thee ashamed, O most immaculate one.

Awake, O passion-plagued soul! Arise, O wretched one! Beat thou thy breast, and from thine innermost depths send forth fountains of tears, that the Mother of Christ God may have mercy upon thee who art accursed.

Glory...: Of old I became a temple of God through divine baptism, but I have wholly defiled myself, wretch that I am, and am grievously brought low through a terrible fall. Yet do thou raise me up, O all-immaculate one, thou hope of the despairing.

Now & ever...: A dense cloud hath covered my heart, and darkness and gloom hath come upon my passion-plagued soul. O Bride of God, illumine me with rays of repentance, that I may glorify thee.

ODE VIII

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

The river of fire terrifieth me, and thick darkness causeth me to quake; the worm and the gnashing of teeth fill me with horror. O Virgin, at that hour let me find thee to be a mighty ally.

Let me not become fuel for the fire, O Lord, neither let me hear Thy voice pronounce sentence, for I have Thy pure Mother entreating Thee. By her supplications have mercy on me, I cry to Thee.

Glory...: Make me to hear the divine voice, and show me to share a place with the elect, O Christ; let me not occupy a place of lamentation, for I have the Theotokos beseeching Thee for this.

Now & ever...: Send streams of tears now down upon me, and cause groaning to erupt within me from the depth of my soul, O pure one, that I may ever fall down before thy protection and receive the remission of my sins through thy supplication.

ODE IX

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

The day of judgment terrifieth me, O Virgin; the gnashing of teeth filleth my heart with dread, and the place where the goats stand doth horrify me; but let me find thee, the Theotokos, to be my help amid evils when I shall be judged.

Trembling doth now seize me, and the horror of Gehenna terrifieth me. What shall I do? I know not, accursed and condemned as I am. Therefore, I flee unto thee and cry out with fervent compunction: Disdain me not, O all-pure one!

Glory...: Beholding the judgment-seat, I think upon thy judgment, O my Christ, whereat I, who am condemned, shall be rightly judged for my deeds. Yet shall I have an advocate in that hour—Thy Mother, the divine Bride—entreating Thy great compassions.

Now & ever...: Noetically touching thy feet, O most immaculate one, I beseech thee: Accept my lamentation, hearken to my hymnody, and grant me remission of transgressions through thy supplications, I pray thee, that I may magnify thee with love.

Then, It is truly meet... Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone VI—

As Thou didst come into the midst of Thy disciples, O Savior, bestowing Thy peace upon them, come also unto us, and save us.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

The choir of Thy disciples enlightened the whole world; for having once been fishermen, they became fishers of men. For their sake, O God, have mercy on us!

Glory..., Now & ever...: Theotokion—

Great are the multitudes of my transgressions, O Theotokos. Unto thee have I fled, O pure one, in need of salvation. Visit mine ailing soul, and entreat thy Son and our God, that He grant me remission of the evils I have committed, O only blessed one.

After the second chanting of the Psalter, these sessional hymns, in Tone VI—

Sent to the ends of the earth, O Savior, Thy disciples piously fished for the nations as for fish, and brought them to Thy goodness. Wherefore, for their sake we cry out to Thee, O Christ: Grant great mercy to Thy people!

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The twelve apostles, twelve times radiant, have appeared to the earth like the sun. For their sake Thou didst cause the planter of deception to wither up, and for their sake Thou dost illumine the souls of Thy servants. Save us for their sake, in that Thou art full of lovingkindness!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The memory of Thy saints hath appeared today like paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

Glory..., Now & ever...: Theotokion—

O most holy Theotokos, forsake me not during my lifetime, nor entrust me to human intercession; but do thou thyself help and have mercy on me.

After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Having set aside..."—

Like lightning hath the saving proclamation of Thine all-wise disciples gone forth into all the earth, O Christ, and enlightened those in darkness and evil, making us children of the day and the light; wherefore, all creation piously glorifieth Thee.

Trading their boats for the net of the divine Faith, the fishermen drew all men forth from the depths of vainglory and unto God gave those who are pious and ever magnify Him.

Glory..., Now & ever...: Theotokion—

O holy Mistress, Mother of Christ our God, as thou gavest birth ineffably to the Creator of all, with the sacred apostles ever entreat His goodness, that He deliver us from the passions and grant us remission of sins.

ODE I

Canon of the holy, glorious & most lauded apostles, the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O divinely eloquent ones, who became a light unto the world, illumine us with splendid radiance; and deliver us from the night of the passions and the gloom of temptations, O divinely blessed ones. *Twice*

With honor the Spirit set you as honored princes throughout the whole world, O disciples of the Lord; wherefore, as ye vanquished the prince of the air, deliver the faithful.

Like coals burning with immaterial fire, O all-wise ones, utterly consume my material passions, guiding me to the light of dispassion and life.

Theotokion: Through the supplications of the apostles, prophets and martyrs, and of the pure one who gave Thee birth, O Lord Jesus, King of all, have pity on those who have sinned against Thee.

Another canon, of the holy Nicholas the wonderworker, the acrostic whereof is "Accept my sixth hymn, O Nicholas", the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

O all-wise father, who dwellest joyfully in the heavens: By thy mediation dispel every vexation of the evil one from the hearts of those who together hymn Thee with faith on earth.

O father Nicholas, those who with faith have recourse to thy holy protection do thou strengthen now against the harmful passions, the corrupting foe and all the malice of the deceiver.

With the therapy of thy supplication, O Nicholas, cure us who have been wounded by invisible darts, that we may walk the paths of the Lord in health.

Theotokion: The Son Who is equally eternal with the Father in latter times desired to make His abode within thy womb, O Theotokos, for the regeneration of us, the faithful; wherefore, we hymn thee.

ODE III

Canon of the Apostles

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The divine Spirit, smelting your tongues at His dread coming, through you, O glorious apostles, restoreth to life broken men. *Twice*

What mercy shall I, who sin in mind, find on the day of judgment? Wherefore, I cry unto Thee: For the sake of Thy disciples, have pity on me, who am self-condemned!

O glorious apostles, who emulated the saving sufferings of Christ, as physicians heal ye the cruel temporal passions of my soul.

Theotokion: For the sake of the Theotokos and Thine apostles, O Christ, convert me, the sinner; have mercy on me, as Thou art God, and free me from everlasting fire, O Savior.

Canon of Saint Nicholas

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Thou didst manifestly receive victory over the soul-corrupting passions, O most blessed Nicholas. By thy supplications deliver us who are ever badly vanquished by them.

Having mortified thy carnal members by asceticism, thou didst pass over to the life which waxeth not old, O wise one. Pray thou that we who praise thee joyfully may likewise receive it.

Cease not to visit us from the heights of heaven, O holy hierarch, by thy supplications unto God dispelling all the difficulties of life.

Theotokion: Ever driving all gloom from our souls by thy supplications, O pure one, beseech the Deliverer, that He grant us remission of sins.

ODE IV

Canon of the Apostles

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

O right calm havens, harbors safe from storms, to the tranquil haven steer me who am tempest-tossed by the threefold waves of grievous transgressions. *Twice*

Sigh, O my soul! Shed tears, O my soul! My lowly heart hath in nowise cleaved unto the Good One, that God may deliver thee from the coming flame and torment.

Entreat the Savior and Lord, O most blessed apostles who were the high priests of men, that He save us from evil temptations, in that He loveth mankind.

Theotokion: O all-pure Virgin, immaculate Virgin, with the apostles make entreaty for us, that we may be delivered from grievous temptations and misfortunes.

Canon of Saint Nicholas

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord.

Entreating our God, the Bestower of good things, O holy Nicholas, heal mine uncorrected heart, which hath been wounded by the deceiver.

Thou didst demolish the temples of perdition, O favorite of Christ; wherefore, I entreat thee with faith, O Nicholas: Destroy thou the evil idols of my mind!

Through righteous works thou becamest as fragrant myrrh, O divinely wise one, and didst adorn thy throne in Myra, O holy hierarch father Nicholas.

Theotokion: O unwedded Mistress, blessed Theotokos: From all harm save those who hymn thee, O only helper of men.

ODE V

Canon of the Apostles

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O disciples of the Word, who manifestly traveled the way which leadeth to life with the exceeding narrow tread of temptations and tribulations: Smooth ye the path of my soul. *Twice*

O apostles of Christ, ye luminaries of the divine East, deliver me from the darkness of the passions and the gloom of pleasures, temptations, evil circumstances, tempest and misfortunes.

O apostles, ye scrolls who beheld God, pray that I may be enrolled in the Book of Life, by your supplications rending asunder the evil record of my sins.

Theotokion: By the entreaties to thy Son of thee and the divine apostles, O only most hymned Maiden, save me who trust in thee, O my salvation and hope, the unashamed hope of all.

Canon of Saint Nicholas

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

By thy mediations, O Nicholas, earnestly wake me who am stuck fast by the slumber of slothfulness.

Entreat Jesus the Savior, O holy hierarch Nicholas, that He deliver me from everlasting torment.

By thy supplications, O holy hierarch Nicholas, preserve me from the hindrances of the world and from the vexation of the demons.

Theotokion: He Who hath granted us existence made His abode within thee, O Theotokos. Him do thou entreat, that He save us.

ODE VI

Canon of the Apostles

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O glorious ones, ye truly and manifestly had honorable laws in your souls, like tablets graven by the Spirit, and thereby abolished the law in the Scriptures, saving the world. *Twice*

O sinful soul who insanely enslaveth thyself to evil habits, turn and convert, and cry out to the compassionate Lord: For the sake of the apostles, O Word, save me!

At Thine awesome and dread coming, number me among Thy chosen sheep at Thy right hand, through the supplications of Thy divine preachers, O innocent Lamb Who wast slain for all.

Theotokion: The choir of incorporeal servants entreateth Thee, O all-beginningless Son of God, and with her who gave Thee birth the assembly of the disciples entreateth Thee: Grant Thy mercies unto Thy people!

Canon of Saint Nicholas

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Possessing thee as a noetic lamp, O Nicholas, creation is enlightened with rays of innumerable miracles.

O Nicholas, tireless advocate for those who have recourse unto thee, deliver me from the evil sleep of slothfulness.

Of old, O wise one, thou didst deliver those who were unjustly to be put to death. In like manner deliver me also from misfortunes and transgressions, O Nicholas.

Theotokion: O only pure and joyous Virgin, help me who am ever tempest-tossed by the perils of life.

ODE VII

Canon of the Apostles

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing all men forth from the depths of deception with the hook of the word, O apostles, ye brought them to the Word Who was slain for our sake, chanting unto Him: Blessed is the God of our fathers! *Twice*

Having conversed directly with Him Who revealed Himself in a material body, O apostles, ye were enlightened by His luminous brilliance; wherefore, enlighten me who cry: Blessed is the God of our fathers!

Entreat the good Shepherd, O divine disciples, that He seek me who am lost among the mountains of disobedience and save me who earnestly cry out: Blessed is the God of our fathers!

Theotokion: With the prophets, apostles and martyrs entreat Him to Whom thou gavest birth, O Virgin, that He deliver me from the evils of earth; and vouchsafe that I may share in the good things of heaven, O Mistress.

Canon of Saint Nicholas

Irmos: O Lord God of our fathers, Who hearkened unto the supplication of Thy venerable children and bedewed the burning furnace: blessed art Thou!

With the power of God thou didst trample hordes of heretics underfoot, O all-blessed Nicholas, and thou didst save thy flock from their deceit.

O father Nicholas, who appeared to those at sea, thou didst also feed thy suffering city. By thy supplications deliver me from soul-corrupting famine.

By thy supplications, O father Nicholas, make steadfast those who call upon thee for aid, stilling the evil storm of the demons.

Theotokion: O Mistress of all men, holy Theotokos, by thy supplications utterly free me from slavery to the passions.

ODE VIII

Canon of the Apostles

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

With the scythe of your prayers mow down all the tares of my mind, O divine husbandmen, apostles of the Savior, that I may produce as grain the fruit of salvation. *Twice*

With the plough of the word ye cultivated men's hardened hearts, O ye who beheld God; and, having sown precious doctrine therein, ye reaped the saved an hundredfold.

Having lulled the malice of the enemy to sleep, ye fell into sleep like that of the righteous, becoming unsleeping advocates for us, O disciples of the Word, for all ages.

Theotokion: By the supplications of the prophets and martyrs, of Thine apostles and her who ineffably contained Thee in her womb, the Virgin who knew not man, O Lord, deliver me from the unquenchable fire.

Canon of Saint Nicholas

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Known to the whole world, thou didst appear hastening to the heights of the most radiant life, O God-bearing Nicholas, enlightening those in darkness with divers miracles.

Fill with grace those who keep divine vigil and honor thee, O Nicholas; and lull to sleep the malice of the adversaries who assail us, O blessed one.

O holy hierarch Nicholas, who crushed all the snares of the enemy with the might of the Spirit, by thy supplications deliver me from them, piloting my life, O divinely wise one.

Theotokion: O Theotokos, we hymn thee for whose sake the curse was annulled and blessing hath come upon all who acknowledge thee to be the only unwedded Mother of our God.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Preaching throughout the world God Who entered into fellowship with men and deified their mortal substance beyond compare, ye freed all from ungodly deception; wherefore, ye are ever blessed, O divine apostles. *Twice*

O apostles who depicted the suffering of Christ in divers bodily sufferings, mortify the passions of my flesh and bring to life my soul, which is ailing, afflicted and dying.

Be Thou the path guiding me to the inerrant path of Thy commandments, who have fallen into the abyss of sin, who have become lost, have taken evil paths, and am afflicted, O Thou Who lovest mankind.

Theotokion: The choir of the angels and archangels, authorities and powers, principalities, dominions, cherubim, seraphim and thrones, with the assembly of the apostles and her who gave Thee birth, beseech Thee, O only King: Save Thy servants!

Canon of Saint Nicholas

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

O Nicholas, adornment of holy hierarchs and well-spring of miracles, entreat God Who loveth mankind, that we may find remission of sins.

As of old thou didst deliver the prisoners from death, so do thou deliver us from the temptations of life, O Nicholas.

Thou wast buried in Myra of Lycia, O Nicholas, and thou dost always pour forth myrrh, O Nicholas, ever dispelling the fœtid stench of the passions.

The coming of the Creator is nigh at hand. Be not idle, O my soul, but cry out: Through the supplications of Nicholas, O Christ, save me!

Theotokion: O most hymned one, who gavest birth to the Savior, enlighten the blinded eye of my heart, that, saved because of thee, I may hymn thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone VI—

Wisely transforming the tempest of demonic delusion into tranquillity, O apostles of

Christ, ye guided the whole world to the Orthodox Faith, and pray now in behalf of our souls.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

O ye faithful, with hymns let us fittingly honor the memory of the all-wise disciples of Christ our King; for in the world they proclaimed faith in the Trinity.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye, His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

Glory..., Now & ever...: Theotokion—

O most hymned Theotokos, thou art the surcease of those who sorrow and recovery of the sick. Save thy city and people, O pacification of adversaries, calm of the tempest-tossed, O only intercessor of the faithful!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Traversing the world like mystical rays, O glorious apostles, with faith ye enlightened the human race.

O enlightened apostles of the Lord, like clouds ye rained down upon the world the water of divine knowledge.

Martyricon: Approaching the fire of torment, O martyrs, ye received from God a divine dew which cooled you.

Glory...: Worshipping the holy and worshipful Trinity, O ye faithful, let us cry out together: By the entreaties of the apostles, save us all!

Now & ever...: O Theotokos, who in manner past recounting gavest birth to the Word Who with the Father is equally without beginning, entreat Him, that our souls may be saved.

OCTOECHOS — TONE VI

THURSDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VI: Spec. Mel.: "On the third day..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O my long-suffering God Who lovest mankind, greatly merciful and compassionate, how didst Thou endure to be slain and put to death on the Tree for the human race? I glorify Thy lovingkindness.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst endure smiting, crucifixion and mockery, O Long-suffering One, desiring to deliver all from the deceiver; and Thou didst bear them all, O only all-good Bestower of life.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thou didst ascend the Cross, O Shepherd, and stretch forth Thine arms, crying out: "Come unto me and be enlightened, O men who have been benighted by deception, for I am the Light!" Glory to Thee, O only Bestower of light!

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI: Spec. Mel.: "The accursed..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Raise up my soul, which is bowed down and bent low under the heavy burden of my transgressions, O Virgin, for thou hast the Savior, Who raiseth up those who have been cast down and respondeth readily to thy maternal boldness. And in thy great mercy rend asunder the record of my sin by thy mediation.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Look upon me, who am brought to despair by sins, am defiled by iniquities, and have spurned the precepts of God; and turn me not away from thy face, for thou, O Theotokos, art my hope and intercessor. Wherefore, hearken unto mine entreaties, and in thy great mercy cleanse me of all defilement.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Open unto me the gates of repentance, grant me a well-spring of tears, and bestow upon me compunction and a chaste heart, O all-holy one; for thee alone do I call mine excellent intercession, and on thee do I set mine every hope. Reject me not, who am put to shame, O Mistress, but in thy great mercy accept and save me.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "On the third day..."—

Seeing Thee nailed to the Tree, the all-pure one cried out: "O my Son and God, what is this, the all-glorious and strange report of Thee, that Thou endurest in Thy great mercy?"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone VI—

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

THURSDAY VESPERS

Martyricon: Thy martyrs, O Lord, did not deny Thee nor depart from Thy commandments. By their supplications have mercy on us.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "On the third day..."—

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O Virgin, accept mine entreaty, which I make bold to offer thee from an unworthy mouth and defiled lips; and shine thou the light of compunction upon thy servant, O pure one.

By thy supplications grant me showers of tears, O pure Virgin Mother, that I may weep fervently for what I have done on earth, and through thee may escape every torment.

Glory...: Reject not my lamentation, O thou who gavest birth to the Source of lovingkindness, but look upon me with thy merciful eye, O good Theotokos, and cure the passions of my soul.

Now & ever...: Weep with groaning, O my soul, and bewail thyself in every way, falling down before the Mother of God and saying: Deliver me, the guilty one, from dreadful torment!

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There is none that hath sinned as I have, becoming a slave to the evils of unbridled thoughts, O all-holy and pure one; but, setting my hope on thee, I pray: Rescue me from them!

Behold, all the evils of the enemy have rained upon me like wounds, weighing me down; they have rendered me fœtid and cause my soul to fall.

Glory...: A vast multitude are my transgressions; wherefore, falling down before thee with faith, O all-holy one, I, the lowly one, cry aloud: At the dread hour entreat Him to Whom thou gavest flesh.

Now & ever...: O holy Theotokos, as thou hast maternal boldness before God, rescue me who am deserving of all condemnation, and make me to dwell in His mansion.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Grant me a well-spring of tears, O Mistress, that I may wash away the defilement of my lowly soul and regain the beauty which I lost through the lying counsel of the serpent.

O my compassionate God, O God Who lovest mankind and willest mercy, pour forth Thy mercy now upon me; for Thy Mother, my hope and ally, entreateth Thee.

Glory...: Taking pity, O all-immaculate one, save me, the terrible prodigal one, who have mindlessly and shamelessly sinned against thee; and free me from Gehenna.

Now & ever...: Having given birth to the Life of all, thou hast destroyed the field of death; wherefore, I cry out to thee: I have sinned! Save me, by thy maternal entreaties, O pure one!

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O pure one, have mercy on me who have set all my hope on thee, and take pity, overlooking all the grievous passions of my soul, for I cry out to thee with faith.

Save me from the passions, from tribulation and harm, and from the wicked adversaries; and deliver my lowly soul from their treachery, O Virgin, that they may not say: We have prevailed over him!

Glory...: Having been shown to be pure in body and soul, O all-pure one, free thou my soul from defilement, granting me to live a pure life; and guide me in doing the divine will of the Lord.

Now & ever...: Thee alone do I have as a refuge and my reconciliation with God — I who have wasted my whole life in many transgressions.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O Mistress, accept my little sighs and the lifting up of my hands as a sacrifice of sweet savor, and vouchsafe that I may behold thy countenance with a pure conscience.

Disdain not my words of supplication, O good Mistress, Mother of the merciful God Who shone forth from thy womb; but grant me divine remission before the end.

Glory...: Utter wretch that I am, through fornication have I brought myself low and estranged myself from God. But do thou beseech Him to save me, O good one, for to thee have I fled. Clothe me in my former vesture.

Now & ever...: Jesus, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou entreat, O pure one, that He deliver from fire and all manner of torment those who hymn thee with faith.

Then, Lord, have mercy! Thrice. Glory..., Now & ever...: Sedalion, in Tone VI—

O pure and glorious Virgin, thou glory of the angels, who alone art blessed: when thou didst stand at the foot of the Cross of thy Son and God, unable to endure the malice of the enemy thou didst cry aloud, lamenting with sighs: How can He Who loveth mankind bear the abuse of all these men?

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O my soul, awake from all the evils thou hast done! Why sleepest thou still? Wherefore liest thou in the slumber of despondency? Cry aloud to the Theotokos: O all-holy one, help me!

I venerate the image of thy countenance, yet I dare not lift mine eyes unto thee, O all-holy one. I pray that I may receive the forgiveness of my debts, and that in purity I may behold thine all-pure icon.

Glory...: To thine aid, O Theotokos, do I flee and fall prostrate, begging to receive forgiveness. Disdain me not, O Mistress, but taking pity, save me.

Now & ever...: I have defiled my soul and mind with the multifarious evils of the corrupter of souls, O all-pure one, and I beseech thee: Disdain not thy servant, but rescue me from his temptations.

ODE VIII

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having sinned beyond measure and defiled my body with sins, fool that I am, I consider the day of implacable judgment, and at a loss and afraid, I am filled with fear and trembling, and fall down before thy compassion, O Mistress. Spurn me not, but behold my sorrow, and deliver me from all condemnation to multifarious torments.

Having spurned the divine law, wretch that I am, I lie wholly in slothfulness. But, looking upon me, arise quickly, O all-pure one, and

cause me to receive the portion of the saved; that, rejoicing, I may cry unto thee: Rejoice, O joy of the world, only intercessor for those who with faith invoke thy steadfast protection.

Glory...: Woe is me, O my soul! How can I stand, in fear and trembling, before the dread tribunal, where even the angels shall be afraid and quake? But, as thou hast the Theotokos as a good ally, bend thy knees and lift up thy hands, crying: Direct thy merciful gaze upon me and have pity in that hour, O Virgin!

Now & ever...: Show forth now the sure might of thine aid, for like one in thy debt is thy Son moved by thy maternal pleas, O Virgin. Wherefore, come now in mine hour of need, that I not depart unprepared, but may live on, O all-hymned and pure Theotokos.

ODE IX

Irmos: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That I may receive the glory of heaven, I pray to thee, O Virgin: Absolve me, and deliver me from the debts of darkness, overlooking all that I have committed in knowledge or in ignorance, day or night, O all-pure one; that, rejoicing, I may offer thee a hymn of thanksgiving.

Rescue me from all manner of tribulations, O Maiden, and set my feet upon the rock of divine salvation; for, having now acquired thee as an invincible intercessor, I trust that I may pass through the wall of separation thrown up by disobedience when the fruit of the tree was eaten.

Glory...: I beseech thee, who gavest birth to the merciful Judge and Master: accept the boldness of my defiled lips and my wretched hymnody, and abhor me not, though I have sinned more than all other men; for I, thy servant, have thee as my helper after God.

Now & ever...: In that thou art more exalted than all creatures, thou didst conceive in thy womb the incarnate God, O Theotokos. Him do thou earnestly entreat, O pure one, that He release thy servant from all care, that I may glorify thee with a free praise.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy feet stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O hope of the world..."—

O Virgin Theotokos, only unblemished Ewe-lamb, beholding Him Who became incarnate of thy precious blood hanging of His own will upon the Cross, thou didst cry out with bitter tears, O Maiden: "O mine innocent Son, I hymn Thine awesome dispensation!"

After the second chanting of the Psalter, these sessional hymns, in Tone VI—

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O hope of the world..."—

Standing before the Cross of Him Who past understanding painlessly became incarnate of her, the Virgin Mother cried out, shedding maternal tears: "I cannot bear to see Thee hanging, dead, O my Son and God, Who givest breath unto those who live on earth!"

After the third chanting of the Psalter, these sessional hymns, in Tone VI—

O Cross, expeller of the demons, physician of the ailing, strength and preserver of the faithful, true boast of the Orthodox, confirmation of the Church of Christ: Be thou for us a bulwark, rampart and protector, O blessed Tree!

In Thy mercy and lovingkindness Thou wast lifted up upon the tree of the Cross and wast pierced in the side by the spear; and Thou didst rend asunder the evil record of our sins, in that Thou art God almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word."

Martyricon: Illumined by Thee, like lamps the saints ever continually shine forth light upon the righteous, extinguishing the lamps of the ungodly. At their supplications, O our Savior, light Thou my lamp and save me, O my Lord!

Glory..., Now & ever...: Stavrotheotokion—

O most holy Theotokos, forsake me not during my lifetime, neither entrust me to the intercession of men, but do thyself help and have mercy on me.

Ode I

Canon of the precious & life-creating Cross, in Tone VI—

Irmos: The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

By Thine honored Passion Thou didst honor the dishonored nature of men; wherefore, honoring Thee with fear, we magnify and glorify Thy might with faith; for gloriously hast Thou been glorified.

By Thy blood, O Word, Thou didst stanch the unrighteous outpouring of blood and cleanse human nature of evil defilement, O Almighty; wherefore, saved, we glorify Thy might.

Martyricon: The right laudable opposition of the martyrs truly vanquished the bestial shedder of blood; it tamed the nature of fire with the dew of divine grace, and stilled the terrible storm of polytheism.

Martyricon: Having dried up the downpours of deception with the showers of your blood, ye pour forth showers of healings upon the world and repel the flame of ungodly passions. Wherefore, we are blessed, O martyrs.

Theotokion: When the Maiden who knew not wedlock, the adornment of the faithful, beheld Thee, Who art comely in beauty, bereft of comeliness and form when Thou suffered, she exclaimed maternally and glorified Thee with love.

Another canon, of the all-holy Theotokos, the acrostic whereof is the [Greek] alphabet, in the same tone—

Irmos: Same as the foregoing.

O all-pure Virgin, gracious and glorious Mary, Mediatress of joy, impart grace with divine grace unto those who hymn thee, that we may send up to thee hymnody of thanksgiving.

O thy mysteries, O Mother of God! For thou hast been shown to be the Mistress of creation, bearing in thine arms Him upon Whom the armies of heaven dare not gaze. Wherefore, we call thee blessed.

The whole human race hath been condemned to mortal corruption through our first mother's tasting of the tree; but it hath been restored by thee, O pure one, in that thou gavest birth to Life incorruptible.

Ode III

Canon of the Cross

Irmos: Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself suspended upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

Beholding Thee, Who suspended the whole earth unsupported upon the waters, lifted up upon the Tree, Thy side pierced, O Lord, the sun grew dark, understanding Thee to be the enlightenment of all.

The evil-doer who of old wounded Adam in paradise is wounded by Thy nails, O Long-suffering One; and having been wounded, he remaineth forever incurable; but we, the faithful, have found the healing of all wounds.

Martyricon: When the angelic choir beheld the flock of the martyrs scattered for the Lamb Who was slain, they marveled at how, being material, they vanquished the immaterial foe, receiving crowns of victory.

Martyricon: Invested with the power of Him Who alone is mightiest of all in strength, the saints wrestled with the enemy and trampled his feeble power underfoot, receiving crowns from God.

Theotokion: When thou didst behold Him to Whom thou gavest birth wounded by the spear, thou wast wounded in heart, O all-pure and most immaculate one; and, marveling, thou didst say: "How hath the all-iniquitous assembly repaid Thee, O my Child?"

Canon of the Theotokos

Irmos: Same as the foregoing.

The enemy of old through deception beguiled me with the desire for godhood, so that I must needs depart from Eden, O Mother of God; the serpent brought me down to the earth; but Christ took pity upon me and, receiving flesh from thy womb, refashioned it.

To the Prophet Ezekiel of old, O Maiden, thou didst appear as the portal of life through which the Lord incarnate alone passed; and He kept thee closed, O pure one, in that He is the Most High.

The condemnation of the ancient curse hath been lifted by thy mediation, O Mother of God; for, having appeared to thee, O all-pure one, the Lord hath poured forth all blessing in abundance upon all, in that He is all-good.

ODE IV

Canon of the Cross

Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in hades, in that Thou art Almighty.

Desiring to save [our first parents], Thou wast slain, dead upon the Tree, O Lord, pushing away the unrestrained outstretching of their hands toward the fruit of the tree; and from Thy side Thou pourest forth remission upon the bound.

Thou didst endure suffering, O All-good One, that Thou mightest loose us from the irrationality of the passions; Thou didst eat gall, O Master, pouring forth divine sweetness upon me; and Thou wast slain, granting me life.

Martyricon: Bearing the fire of divine love in a rational soul, the passion-bearers of Christ quenched the flame of the all-iniquitous ones and showed themselves to be radiant beacons.

Martyricon: Having separated themselves from carnal friendship, the divine friends of the King of all hastened mightily to every torment, and prevailing, they were crowned with glory.

Theotokion: "I gave Thee birth without suffering. How it is that I now see Thee partaking of suffering? How dost Thou endure this?", the Virgin cried. "O my Son, Who art without beginning, I glorify Thy long-suffering!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O thou who, alone among all generations, art chosen and all-pure, O honored and undefiled one who art resplendent in the virtues: With thy radiance enlighten those who hymn thee.

Of thy pure blood, O pure Virgin Mother, thou gavest birth unto God, the Savior Who delivereth from evils all who hymn thee, O Maiden full of the grace divine.

The nature of the immaterial beings doth minister in sanctity to thy divine Offspring, O pure one, and the assembly of men hymneth thee with love. With thine effulgence illumine us.

ODE V

Canon of the Cross

Irmos: I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast seen dead at the place of the skull, slaying hades by the suffering of Thy flesh; and hanging there, Thou wast bereft of form or comeliness, O Christ, desiring to make me beautiful, in that Thou lovest mankind.

Desiring to nail the passionate disposition of the first Adam, Thou wast transfixed with nails; and pierced by a spear, Thou turnest away the fiery sword, that it might not deny entry to Thy servants.

Martyricon: Following the sufferings of the Master, the choirs of the martyrs were nailed to trees and their hands were severed; but by their feet they were divinely directed to the way of honorable martyrdom.

Martyricon: Humbling yourselves in emulation, with perfect mind and the humility of heart of Him Who hath exalted all, ye utterly cast down the mind of the prideful one who exalted himself in audacity, O martyrs of Christ.

Theotokion: Thou didst spring forth from the root of Jesse, O Virgin, and receiving the Planter of the world in the flesh, thou didst put forth like a flower Him Who by the divine planting of the Cross dried up the offshoots of ungodliness.

Canon of the Theotokos

Irmos: Same as the foregoing.

The ladder extending up to the highest, which appeared symbolically unto Jacob, revealed the truly extraordinary nature of thy birthgiving, O Bride of God; for through thee did God in His divine condescension truly come to dwell with us, and hath given life unto men.

Delivered by thee from the grief of our first mother, we have been filled with comfort, O Theotokos who gavest birth to the Gladness of all, the universal Joy; wherefore, O most hymned one, by thy supplications preserve from tribulations those who hymn thee.

Of old Moses beheld the bush unconsumed by fire, and was mystically taught thine image by divine vision, O most immaculate Virgin; for the Creator, making His abode within thee, did not consume thee, the highest of all created beings, O Bride of God.

ODE VI

Canon of the Cross

Irmos: Jonah was swallowed, but was not held fast in the belly of the monster; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians: Ye have forsaken His mercy!

Of old, when he crossed His arms in blessing his grandsons, Jacob prefigured the Cross; wherefore, O Most High Who didst mount upon the Cross, Thou savest humanity from the ancient curse, and now pourest forth blessing upon those who bless Thee, O only blessed and all-blessed Creator.

Prefiguring Thy suffering, O Word, of old the great Moses uplifted a brazen serpent upon a tree, delivering those who looked upon it from the venomous sting of the serpent; for when Thou wast crucified, O Master, all of us, the faithful, were delivered from the serpent's harm.

Martyricon: Of old, the godly and honorable athletes suffered as though it were others suffering, looking forward to everlasting rewards and joy. By their supplications, O compassionate Christ, deliver from temptations, sins and evil circumstances those who hymn Thee.

Martyricon: The honorable and divine passion-bearers caused the torrents of deception to cease by the streams of their blood, and were truly shown to be well-springs pouring forth the water of the knowledge of God upon the faithful. By their supplications, O Savior of the world, rain down remission, life, the washing away of sins, and great mercy upon all.

Theotokion: The Ewe-lamb, seeing the Chief Shepherd and Master uplifted upon the Tree, cried out, weeping maternally: "What is this new mystery, O my Child? How hast Thou, Who art immortal in essence, received death, desiring to deliver men from corruption?"

Canon of the Theotokos

Irmos: Same as the foregoing.

The images of the law and the predictions of the prophets clearly revealed thee, O Theotokos, who wast to bear the Deliverer of the world, the Benefactor of all creation, Who in many and divers ways worketh good for those who glorify thee with faith and love, O pure Mistress.

O only Theotokos, those who by the deception of the murderous enemy were of old separated from the first-given divine food of paradise, thou didst lead again into paradise when thou gavest birth to the Lord and Savior, Who endured crucifixion and burial in His divine power.

He Who by His divine will and creative power brought all things out of non-existence, O pure one, passed through thy womb, both God and man; and with divine radiance, O pure Mistress, He illumined those who were before in the darkness of ignorance.

ODE VII

Canon of the Cross

Irmos: O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, is laid in the grave, dead and devoid of breath, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

When the council of the Jews condemned Thee to the Cross, the earth, beholding this, was stricken with fear and the sun hid its rays; but those in darkness beheld the light, chanting: O God our Deliverer, blessed art Thou!

O Savior, of Thine own will Thou didst endure mockery, being beaten with a reed and crowned as a king with thorns, O Christ God, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

Martyricon: Ye were bound, O most lauded martyrs, manifestly loosing all the bonds of the devil's deception; and ye endured torments and an unjust death, desiring the life of heaven, and crying out: O God our Deliverer, blessed art Thou!

Martyricon: Ye stood in the midst of the flame, O most lauded martyrs, manifestly burning up deception; and unconsumed by the dew of divine grace, ye cry out, chanting: O God our Deliverer, blessed art Thou!

Theotokion: Seeing Thee Who desired to be crucified, O Son without beginning, the Theotokos cried out: "I am now overwhelmed by grief of soul, for Thou diest, Who givest life to those who chant: O God our Deliverer, blessed art Thou!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Thy Son and Lord desired Thee, O Mother of God, who art all-adorned as with magnificent golden ornaments, for the salvation of us who cry out to thee: Blessed is the Fruit of thy womb, O pure one!

Having found thee like a rose among thorns, O all-pure one, with the fragrant beauties of spiritual graces the Master hath filled us, who cry out to Him in compunction: O God our Deliverer, blessed art Thou!

The divine prophets, perceiving all the signs of thy divine birthgiving, O pure one, cried out gloriously: God shall come forth from a virgin to save those who cry: O God our Deliverer, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

By Thy suffering on the Cross Thou didst drain the cup which Thou didst desire, O Christ, Who pourest forth upon me springs of remission from Thy life-bearing side, for the sake of the rib of Adam who had died. And I hymn Thee, O Christ, chanting: Ye priests, bless; ye people, exalt Him supremely for all ages!

When the iniquitous men condemned Thee to be crucified between two malefactors, O Lord Jesus, Bestower of life, the earth quaked, and all chanted with fear: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

Martyricon: Your death was precious in the sight of God, O athletes; for having partaken of many sufferings, ye were shown to share in the honored sufferings of Christ, crying out in oneness of mind: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

Martyricon: O martyrs, the weapons ye used against the hordes of the enemy were truly not fleshly, but were the hope, faith and truth which ye received from God; and ye have joined the choirs of the angels, crying out to the Master: Ye priests, bless; ye people, exalt Him supremely for all ages!

Theotokion: "O Most High, Son Who art without beginning, Thou didst endure to be spat upon, derided and crucified, and mockingly beaten with a reed," the Theotokos cried out; "I glorify the long-suffering of Thee Whom the children bless, the priests hymn, and the people exalt supremely for all ages!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou hast now been foreseen by the divine Daniel as the unquarried mountain, O Maiden, for from thee was cut Christ, the Rock, alone without the hand of man, O Virgin. Bless Him, ye children; praise Him, O priests; exalt Him supremely, ye people, for all ages!

With hymns the heavenly warriors ever glorify thy birthgiving, O pure, Ever-virgin Maiden, and with us they joyously hymn thee as the Mother of God, whom the children bless, the priests praise, and the people exalt supremely for all ages.

With the rays of thy light, O pure Theotokos Mary, make radiant those who now acknowledge thee to be the true Theotokos; for thou, O Virgin, wast shown to be the habitation of Light for those who cry out with faith: Rejoice, O blessed and all-glorious one, for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That Thou mightest deliver from corruption him who became corrupt by eating of the sweet fruit of the tree, O only Savior, Thou wast crucified in the flesh and deigned to die, in that Thou art good. O Jesus, we unceasingly hymn Thy great lovingkindness and power.

O how didst Thou endure pain, stretched out upon the Cross, releasing me from cruel pangs, O Savior? How didst Thou, Who wast crowned with thorns, burn up all the thorns of my passions? How hast Thou, Who drank vinegar, mixed for us the cup of gladness?

Martyricon: Cast and held fast in prisons, your members cruelly severed, grievously stretched on the wheel, and thrown to the wild beasts as food, O all ye athletes, ye did not deny Christ, the Master of all.

Martyricon: The most radiant and right renowned memory of the athletes shineth forth more brightly than the rays of the sun: it ever enlighteneth the souls of the pious, driveth away the darkness of passions and temptations, and dispelleth the most profound gloom of the demons.

Theotokion: Thou bearest Him Who beareth all things, and holdest in thine hands, as a babe, Him Who hath delivered us from the hand of the adverse foe, O all-pure Mistress; and thou beholdest Him Who hath delivered us from the yoke of evil uplifted upon the tree of the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Unto us thou hast supernaturally appeared as the Mediatress of everlasting joy and life, O pure Theotokos who gavest birth to the Savior of all, Who manifestly wipeth ever tear from every mortal face, and hath granted joy unto all.

Chanting, David, thine ancestor, foretold thee in signs as the ark, and Moses as the golden jar of the divine Manna, O Theotokos; for thou alone didst contain Him Who is ever in the bosom of the Father. Wherefore, we glorify thee with hymns.

Thou wast truly more highly exalted than all creation, for thou gavest birth unto God in the flesh; wherefore, O Mistress, we, who hope to receive salvation through thee, have thee as an intercessor, a sure hope and a firm bulwark.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VI—

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were

glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at nought and trampled underfoot by the power of Christ Who was nailed to the Tree.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: All creation doth celebrate the memory of Thy saints, O Lord: the heavens rejoice with the angels, and earth maketh merry with men. By their supplications have mercy on us.

Glory..., Now & ever...: Stavrotheotokion—

"As a man I was nailed to the Tree and died; as one mortal I was placed in a tomb. But as God I shall rise again in glory on the third day, O pure Virgin Mother."

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Stretching forth Thy hands upon the Tree, Thou didst embrace the nations, who hymn Thy lovingkindness, O Christ our God.

Thou wast nailed to the Tree of Thine own will, and by Thy power didst perfectly break the sting of the prideful one, O Christ.

Martyricon: Delighting in your torments, O passion-bearers, ye have been vouchsafed the delight of paradise, praying unceasingly in behalf of the world.

Glory...: Rescue us, Thy servants, from all torment, O Lord—Father, Son, and Spirit equally enthroned.

Now & ever...: Seeing Thee stretched out upon the Cross, the Virgin sighed, weeping. Through her supplications save us, O Lord.

OCTOECHOS — TONE VI

FRIDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VI: Spec. Mel.: "Having set aside..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Walking in the footsteps of the sufferings of Christ, the whole company of the martyrs went down mightily to many struggles. They confessed Him as God before ungodly tyrants and iniquitous kings, and endured many tortures, hoping to receive heavenly honors. These they now behold, rejoicing, and they stand with all the choirs of the incorporeal hosts before the Lord.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O most sacred shepherds, ye were emulators of the Christ, the Chief Shepherd, and preserved utterly unharmed the divinely chosen flock, the divine treasures of piety, driving away the wild wolves; and ye brought them well into the fold of heaven. As ye make your abode there, remember those who praise you with love, and pray ye with boldness unto Christ in behalf of our souls.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O all ye venerable fathers, who lived in holiness, ye vanquished the demons; and extinguishing torments of conscience, ye valiantly endured the burning of the passions, O blessed ones, and rejoice now with the heavenly hosts; for in the flesh ye emulated the life of those incorporeal beings. With them entreat Christ, the all-good God, that we who honor you may find deliverance from our falls.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the martyrs, in the same tone & melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The foregoing sticheron is repeated.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

Glory..., Now & ever...: Dogmatic theotokion—

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera, in Tone VI—

Martyrica: They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

Nekrosimon: Thy creating command was my beginning and foundation; for, desiring to fashion me into a living being out of that which is invisible and that which is visible, Thou didst form my body out of earth, and didst give me a soul by Thy divine and life-creating breath. Wherefore, grant rest unto Thy servants, O Christ, in the land of the living, in the habitations of the righteous.

Glory..., Now & ever...: Theotokion—

O Christ, through the prayers of her who gave Thee birth, of Thy martyrs and apostles, the prophets and holy hierarchs, the venerable, the righteous and all the saints, grant rest to Thy departed servants.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

Reject me not, O good one, neither abominate nor despise me who with fervor hasten beneath thy lovingkindness, O pure one, but grant that I may share in the grace which resideth in thee.

O good Theotokos, helper of the sorrowful, accept the sighing which issueth forth from my soul, and deliver me from all the shameless evils I have grievously committed.

Glory...: Before thee do I fall down, O good one, thou intercessor for the troubled. From everlasting fire, from darkness and the abyss deliver me who have lived my whole life in evil.

Now & ever...: Woe is me! How can I who have sinned before Thee without measure entreat Thee, O my Jesus? Yet do I offer Thee as mediatress the pure one who gave Thee birth. Have mercy and save me!

ODE III

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

I fall down before thee, O Mother of the Word. In thy compassion accept me, and by thy fervent entreaties grant forgiveness of transgressions unto me who beseech thee.

Have mercy upon me, O Mistress, have mercy upon me, and deliver me from all wickedness, from the oppression of the demons and everlasting torment.

Glory...: Restrain me who am besotted with the bitterness of lusts, O Mistress, granting me the divine sobriety of repentance and saving conversion.

Now & ever...: O Theotokos who ineffably gavest birth to the Lord and Creator of all things, entreat Him to save thy flock.

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

Constantly picking at the sores brought upon my soul by sensuality, and in pain from the stripes they cause me, I lie insensate and unhealed. O Theotokos, have mercy and heal me, and save me by thy supplications.

The darkness of sin hath covered my soul, O Theotokos, so that I go about in the light as though it were night, not knowing the commandments of Christ. O thou who gavest birth to the divine Light, have mercy upon me and enlighten me, I pray.

Glory...: The Word of the living God descended into thy womb, O Virgin Mother and, receiving my substance through thine all-pure blood, He cometh forth in two natures, but a single hypostasis. Him do thou beseech, that He save our souls.

Now & ever...: I have avidly gone through the desires of the body and all the pleasures, and have become wholly corrupt, vile and abominable. O all-pure Theotokos, have mercy, and save me in thy lovingkindness.

ODE V

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

I have kindled for myself the fire of Gehenna, doing that which is shameful, and have grievously brought upon myself the wrath of God. Help me, O pure one, and forsake me not.

Though I am ever asking the remission of my transgressions, yet do I never cease to commit the most wicked deeds, O all-pure one, and I offend thee. O purification of the faithful, have pity on me!

Glory...: O pure one, entreat Jesus, to Whom thou gavest birth through thy blood—perfect man and true God—that we be delivered from everlasting fire.

Now & ever...: O impassable gate, open unto me the portals of true repentance, I pray, and show me the path of penitence, O pure one, thou guide of all.

ODE VI

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Waves of shameful thoughts now engulf me; yet do thou guide me to the calm harbor of true repentance by thy lovingkindness, O Mistress.

Having acquired thee as our hope and insuperable rampart, our steadfast intercessor, O Maiden, we are delivered from transgressions and grievous passions, and from all harm.

Glory...: O pure Virgin Theotokos, I fall down before thee and cry out in lamentation: Deliver my wretched soul from the judgment which is to come, and from everlasting fire.

Now & ever...: In thy supplications thou art the strength of those who are faint of soul, O all-pure one; wherefore, disdain me not, but heal me who am sick of soul.

Then, Lord, have mercy! Thrice. Glory..., Now & ever...: Sedalion, in Tone VI—

In the lovingkindness of Thy compassions Thou didst come down to earth, O Christ, and, becoming incarnate of the Virgin, Thou didst sanctify all on earth and call them all to heaven; wherefore, trusting in Thee, we no longer sin, but are freed from cares by Thee: for Thou art our Savior, Creator and God.

ODE VII

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

When mine accursed soul will have to endure separation from my body, there will be no one to deliver or comfort it. Then do thou stand forth, O Mistress, and deliver me from the oppression of the demons.

I fall down before thee and offer thee fervent tear-drops. I know thy love for mankind, I know thy long-suffering and guilelessness: have mercy now upon me, O pure one; forgive me and save me.

Glory...: O Virgin, have mercy on my wretched soul which is beset by the passions. Look upon the tumult of my passions, look upon the inconstant burning of my flesh, and grant me thy saving help and salvation.

Now & ever...: The Son and Word, Who is consubstantial and equally unoriginate with the Father, received of thee flesh like thine, though immutably noetic and animate in a way He Himself knew; and therein He hath refashioned our nature into something higher, O pure Virgin.

ODE VIII

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

I am at a loss when I consider my acts, and I tremble before the dread tribunal of the Judge. What answer shall I give at that time, wretch that I am? O Mistress of the world, be thou my helper.

Turn not thy face away from me, O Mistress, when I gaze upon thine image, but be merciful unto me, and avert from me the sentence which will be pronounced.

Glory...: O Bride of God, Mary who knewest not wedlock, deliver me, thy servant, from all the harm of the wicked one, I cry to thee, and at the coming trial stand before me as advocate, O thou who alone art the intercessor for Christians.

FRIDAY COMPLINE

Now & ever...: That He might deify men, O Mistress, thy Son manifested Himself as a perfect man through thee; wherefore, beseech Him, that He show me forth as wholly purified, a partaker in His divine kingdom.

ODE IX

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Thou alone art the intercessor for men, O all-pure one; thou art the bulwark of Christians, O pure one. Thee do I now set before Christ as a mediator for me, the lowly one, that by thy supplications He may have mercy on me, the accursed.

I have done the deeds of the night, and the night of tortures is rightly now about to cover me, the vain one, and the retribution of hell to receive me; but as thou gavest birth to God the Judge, O pure Virgin, deliver me from all torment.

Glory...: The time of my life have I wasted in evils. I have drawn nigh unto the gates of hell, but in nowise desire to enter therein. Help me, O good Theotokos, for I have set my hope on thee.

Now & ever...: O right loving Mistress, adornment of the angels and glory of the martyrs, with them pray that we find mercy and remission of our debts, and help us all to finish well the race of our life in doing good.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone VI—

Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at naught the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

Glory..., Now & ever...: Theotokion—

O Thou Who called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

After the second chanting of the Psalter, these sessional hymns of the martyrs, in Tone VI—

While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom; and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

The memory of Thy saints hath appeared today like the garden of paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Nekrosimon: Truly all things are vanity; life is but a shadow and a dream: for in vain doth every mortal disquiet himself, as the Scripture hath said. When we acquire the world, then shall we make our abode in the grave, where kings and paupers alike are found. Wherefore, grant rest to Thy departed servants, O Christ God, in that Thou lovest mankind.

Glory..., Now & ever...: Theotokion—

I offer thee sighs from the heart and innermost parts, and I beseech thy help, which easily reconcileth, O most immaculate one, as saith the Scriptures. Have mercy on my most passion-fraught soul, and entreat the greatly merciful God, that He deliver me from judgment and the lake of fire, O only blessed one.

ODE I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Having enlightened those in darkness with your radiant intelligence and put to shame the impious tyrants, O martyrs, ye manifestly became victors, and have passed over to the never-waning Light.

Resplendent in the beauties of the virtues, O holy hierarchs of Christ, ye choir of the venerable, O only triumphal procession of the prophets and all the righteous, ye have entered the mansions of heaven.

All the multitude of women who joined themselves unto Christ have with manly labors trampled underfoot him who by grievous deception brought death upon Eve; and they are blessed with divine hymns.

Glory... Nekrosimon: O Christ Who in the beginning formed man out of the earth, in the habitations of the righteous, in places of ease, grant rest to the souls of Thy servants, we pray, in that Thou art all-good.

Now & ever...: Theotokion: Thou hast been shown to be more sacred than the cherubim and the seraphim, O pure one who gavest birth to the Author of creation. Him do thou unceasingly entreat, that He have pity on thy servants, who glorify thee.

Another canon, of the departed, the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Wondrous is God in His saints, the God of Israel.

In the chambers of heaven the valiant martyrs always beseech Thee, O Christ. Grant that the faithful whom Thou hast translated from the earth may receive everlasting good things.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

O Thou Who hast adorned all things, Thou didst form man's living substance midway between lowliness and majesty; wherefore, grant rest to the souls of Thy servants, O Savior.

Glory...: In the beginning Thou didst set me to be a dweller and husbandman in the garden of paradise; yet Thou didst eject me, who broke Thy commandment; but grant rest to the souls of Thy servants, O Savior.

Theotokion: He Who of old fashioned our first mother Eve from Adam's rib is clothed in flesh through thine all-pure womb; and therewith He destroyed the might of death, O pure one.

ODE III

Canon of All Saints

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Subjected to bodily pangs, the athletes looked forward, rejoicing, to a painless reward; and they now allay our many pangs with grace.

Driving away the beasts of evil with steadfast mind, the divine hierarchs delivered the godly children of Christ unharmed by their malice.

Having mortified carnal-mindedness, the choir of the venerable, willingly bowing under the yoke of the Lord, received life everlasting.

Glory... Nekrosimon: From everlasting fire, O Christ, deliver those who have passed from this life in piety, and grant them remission of debts and eternal delight, O Good One.

Now & ever...: Theotokion: The women who loved Christ, surrounding thee who ineffably gavest birth unto Him, O most holy Mistress, dance with joyful mind.

Canon of the Departed

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Stichos: Wondrous is God in His saints, the God of Israel.

Having suffered lawfully and been adorned by Thee with crowns of victory, Thy martyrs, O Bestower of life, earnestly ask that everlasting honor be given unto the faithful who have passed away.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Having first with many miracles and signs instructed me, the lost one, in latter times Thou didst abase Thyself as One compassionate; and having searched, Thou didst find and save me.

Glory...: They who come to Thee from the one who poureth forth unstable corruption do Thou cause to dwell joyously in the eternal mansions, O Good One, justifying them by faith and grace.

Theotokion: There is none as immaculate as thee, O all-pure Mother of God; for thou alone didst conceive in thy womb the true God Who is from before the ages, Who hath destroyed the power of death.

ODE IV

Canon of All Saints

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord.

Standing fast, the passion-bearers beheld the prideful one trampled under their feet; and in thanksgiving they glorified the Creator of all things.

Armed with the splendors of words, the holy hierarchs save men from the darkness of heresies, leading them to the light of understanding.

The venerable ones, consuming the material passions with an ardent understanding of God, were shown to be burning coals, and are greatly glorified.

Glory... Nekrosimon: O Lord Who hast dominion over the living and the dead, unto those whom Thou hast taken to Thyself grant rest with all who have been well-pleasing unto Thee.

Now & ever...: Theotokion: O all-pure one, the Lord Who ineffably clothed Himself in flesh from thee hath taken to Himself the company of women who struggled manfully.

Canon of the Departed

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

Revealing knowledge greater than wisdom and the most perfect goodness of spiritual gifts, O Master, Thou didst unite the choirs of the martyrs to the angels.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Grant that those who have passed over to Thee may receive Thine all-pure glory, O Christ, where are the dwelling-places of those who are glad and the voice of pure rejoicing.

Glory...: They who hymn Thy divine might do Thou receive, taking them from this earth and making them children of the Light, and cleansing them of the darkness of sin, O greatly Merciful One.

Theotokion: The Master chose thee as the all-pure receptacle, the immaculate temple, the most holy ark, the virginal place of sanctity, the beauty of Jacob.

ODE V

Canon of All Saints

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Clothing yourselves in vesture woven of grace from on high, O athletes, ye stripped the enemy naked.

We honor the holy prophets, the divinely wise hierarchs, and the venerable who were well-pleasing unto God.

In psalms and hymns let us praise the company of women, for they were well pleasing unto God.

Glory... Nekrosimon: Enroll Thy servants in the mansions of Thy righteous ones, O Lord, overlooking the offenses they committed in this life.

Now & ever...: Theotokion: Thou wast shown to be she who delivereth us from all the harm of the enemy, O Mistress, entreating Christ, Who alone is compassionate.

Canon of the Departed

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Stichos: Wondrous is God in His saints, the God of Israel.

Sacrificing themselves to our glorious God as a sacred wholeburnt offering and the first-fruits of human nature, the martyrs ever win salvation for us.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Vouchsafe a sojourn in heaven and generous gifts unto Thy faithful servants who have fallen asleep, O Lord, granting them deliverance from transgressions.

Glory...: O only Compassionate and Immortal One, Who alone art by nature the Bestower of life and the truly unfathomable Abyss of goodness: Vouchsafe Thy kingdom unto those who have fallen asleep.

Theotokion: O Mistress of the world, He Who was born of thee became the might, song and salvation of those who perished, delivering from the gates of hades those who bless thee with faith.

ODE VI

Canon of All Saints

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Ye engulfed the noetic foe with the outpouring of your divine blood; and ye watered the hearts of the faithful, O passion-bearers.

Having crucified yourselves to the world and the passions, O venerable ones, and ye holy hierarchs, ye have been vouchsafed divine glory.

As is meet, we bless the choir of the prophets and the assembly of honorable women, who contended well.

Glory... Nekrosimon: With Thine elect give rest to the souls who have fallen asleep in times past, O God, overlooking their transgressions.

Now & ever...: Theotokion: O thou who gavest birth to Christ in the flesh, slay thou the passions of my flesh, O Virgin, and give life to my soul by thy mediation.

Canon of the Departed

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Stichos: Wondrous is God in His saints, the God of Israel.

Nailed to the Cross, Thou didst gather to Thee the choirs of the martyrs who emulated Thy suffering, O Good One; wherefore, we beseech Thee: Grant rest unto those who have passed over to Thee.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

When in awesome manner and with ineffable glory Thou shalt come to judge the whole world, O Deliverer, be Thou well-pleased that thy faithful servants, whom Thou hast taken from the earth, may meet Thee in splendor on the clouds.

Glory...: O Master, Who art the well-spring of life, cause Thou to dwell amid the food of paradise Thy servants, who with divine courage have departed unto Thee in faith; and lead up those who were in chains.

Theotokion: Having broken the commandment of God, we returned to the earth; but because of thee, O Virgin, we have been elevated from earth to the heavens, shaking off the corruption of death.

ODE VII

Canon of All Saints

Irmos: O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

Let us honor with hymns the passion-bearers of Christ, who quenched the flame of cruel ungodliness with the showers of their blood.

Having destroyed the winter of heresies, the right glorious hierarchs proceeded, rejoicing, to the springtime of God.

By patience the ascetics inherited the rich grace of the Spirit and destroyed a multitude of demons.

Glory... Nekrosimon: Vouchsafe, O Compassionate and greatly Merciful One, that those who have passed from this life may inherit the paradise of Thy sustenance.

Now & ever...: Theotokion: He Who showed thee to be a virgin even after giving birth, O pure one, saved the choirs of holy women who followed thee.

Canon of the Departed

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Stichos: Wondrous is God in His saints, the God of Israel.

Delivered from the first crime by Thy blood, the martyrs, stained with their own blood, manifestly prefigure Thy sacrifice. Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Thou didst slay savage death, O life-creating Word. Accept those who have departed in faith, who hymn Thee, O Christ, and say: Blessed is the God of our fathers!

Glory...: O most divine Master, Who breathed Thy divine breath into me, a man, vouchsafe Thy kingdom unto those who have passed from this life, O Savior, that they may hymn Thee and say: Blessed is the God of our fathers!

Theotokion: Thou wast the most exalted of all created beings, O all-immaculate one, having conceived Him Who broke down the gates of hades and shattered its doors; wherefore, we, the faithful, hymn thee as the Mother of God.

ODE VIII

Canon of All Saints

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Wounded in their valor by threefold waves of torments, the divine martyrs, passing into profound peace by grace, attained the kingdom on high.

The venerable and most wise hierarchs, shining like the sun, enlighten the whole world with the rays of their teachings and the splendors of healings.

O all ye glorious prophets and hierarchs, ye venerable and righteous ones, ye multitudes of martyrs and women: Preserve your whole flock unshaken by the demons.

Glory... Nekrosimon: We hymn the righteous of ages past and the divinely eloquent prophets, and we cry out with compunction: By their supplications, O Word, grant rest unto those who have fallen asleep in faith.

Now & ever...: Theotokion: The choir of women loved thee as the full and proximal beauty of God, O Virgin, and in thy train they were brought before the Master of all, blessing thee together, O all-pure one.

Canon of the Departed

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

Mightily showing forth struggles, ye received crowns of victory, O martyrs and passion-bearers, crying out to Christ: We supremely exalt Thee, the Lord, forever!

Stichos: Grant rest, O Lord, to the souls of Thy servants.

The faithful, who in sacred manner have forsaken the things of this life and have meekly gone to Thee, the Master, do Thou receive, in that Thou art full of lovingkindness, granting peace unto those who supremely exalt Thee, the Lord, forever.

Glory...: Be Thou well-pleased, O Savior, that all who have fallen asleep in the past may now dwell in the land of the meek, justifying by faith in Thee and by grace those who supremely exalt Thee, the Lord, forever.

Theotokion: We all call thee blessed, O all-blessed one, for thou didst truly give birth to the good Word, Who became flesh for our sake. Him do we exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Ye were brought to the Master as pure sheep, O passion-bearing martyrs. Him do ye entreat, that He save our souls.

As shepherds ye tended the faithful in the fields of piety, O holy hierarchs, and dwell now in the fold of God.

Let us bless the choirs of the venerable with the holy hierarchs and prophets, and the women who suffered mightily.

Glory... Nekrosimon: O greatly Merciful One, vouchsafe that the departed may receive the eternal gladness of which the councils of the saints partake.

Now & ever...: Theotokion: O Virgin who gavest birth to the Light, enlighten my soul, driving away the darkness of my slothfulness and sin.

Canon of the Departed

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Stichos: Wondrous is God in His saints, the God of Israel.

Hope strengthened the choirs of the martyrs, and enkindled thereby they took wing to the love of Thee, thereby depicting beforehand the truly unshakable rest which is to come, which do Thou vouchsafe unto the faithful departed, O Good One.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Be Thou well-pleased, O Christ, that those who have departed in faith may receive Thy radiant and divine effulgence, granting them rest in the bosom of Abraham, and vouchsafing them everlasting blessedness, in that Thou alone art merciful.

Glory...: As Thou art good and full of lovingkindness by nature, the Willer of mercies and the Abyss of compassion, those of this place of affliction and the shadow of death Thou hast taken away. Cause them to dwell where Thy light shineth, O Savior.

Theotokion: O pure one, we know thee to be the holy tabernacle, the ark, the tablets, the law and grace; for for thy sake remission hath been given to those justified by the blood of Him Who became incarnate of thy womb, O most immaculate one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone V—

All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare Thou our souls!

The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

Nekrosimon: Of old, the eating of the tree in Eden became infirmity for Adam when the serpent spewed forth its venom; for for this cause did universal death come about, devouring man. But the Master came, and cast down the serpent and hath given us resurrection. Unto Him, therefore, let us now cry out: Have pity on those whom Thou hast taken to Thyself, O Savior, and, as Thou lovest mankind, grant them rest with the saints.

Glory..., Now & ever...: Theotokion—

We have come to know God Who was incarnate of thee, O Virgin Theotokos. Him do thou entreat for the salvation of our souls.

SATURDAY MATINS

Aposticha stichera of the departed, in Tone VI: Spec. Mel.: "Having set aside..."—

O greatly merciful Master, Who hast unapproachable lovingkindness for us and an inexhaustible well-spring of divine goodness, when those on earth depart unto Thee cause them to dwell in the beloved and desirable habitations, granting them possession which abideth forever. For Thou didst shed Thy blood for all, O Savior, and hast redeemed the world with a life-bearing ransom.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Of Thine own will Thou didst endure a vivifying death, didst pour forth life, and gavest the faithful eternal food. Among them number those who have fallen asleep in the hope of resurrection, by grace forgiving all their offenses, in that Thou alone art sinless and alone art good and lovest mankind; that Thy name, O Christ, may be hymned by all, and we may glorify Thy saving love for mankind.

Stichos: Their souls shall dwell amid good things.

Knowing Thee to be, in Thy divine power, the Lord of the living and Master of the dead, O Christ, we beseech Thee: With Thy chosen ones grant rest unto Thy faithful servants who have departed unto Thee, the only Benefactor, O Thou Who lovest mankind, in a place of comfort, amid the splendors of the saints; for Thou art the One Who willest mercy, and as God Thou savest those whom Thou didst create according to Thine image, O only greatly Merciful One.

Glory..., Now & ever...: Theotokion—

Thou wast shown to be a receptacle of divine majesty, O all-pure one, for thou didst contain God and gavest birth unto Christ in two natures but a single Hypostasis, O Mother who knewest not wedlock. O pure one, entreat thine only-begotten and firstborn Child, Who preserved thee an unblemished virgin even though thou gavest birth, that He grant rest amid light and incorrupt blessedness unto those have fallen asleep in the Faith.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Undaunted by fire, the sword, or the savage onslaught of wild beasts, O glorious passion-bearers, ye have been vouchsafed life everlasting.

O Thou Who lovest mankind, and Who hast glorified the prophets and teachers, the venerable and the righteous, by their supplications save Thou our souls.

Nekrosimon: Those who in faith have departed from temporal things do Thou number with all the saints and righteous, O Word, that we may glorify Thee.

Glory...: Triadicon: We glorify the Father, the Son and the Holy Spirit, saying: O Holy Trinity, save Thou our souls!

Now & ever...: Thou hast been shown to be blessed among all generations; for in truth thou didst ineffably give birth to our blessed God, O all-pure one.